# B.A. PALI SELECTIONS

## POETRY

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# POETRY

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# VI

# DHAMMAPADA

## I. Yamakavagga

1. Manopubbaṅgamā dhammā manoseṭṭhā manomayā,
manasā ce paduṭṭhena bhāsati vā karoti vā,
tato naṃ dukkham-anveti cakkaṃ va vahato padaṃ.

2. Manopubbaṅgamā dhammā manoseṭṭhā manomayā,
manasā ce pasannena bhāsati vā karoti vā,
tato naṃ sukham-anveti chāyā va anapāyinī.

3. "Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me"—
ye taṃ upanay(i)hanti, veraṃ tesaṃ na sammati.

4. "Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me"—
ye taṃ na upanayhanti, veraṃ tesûpasammati.

5. Na hi verena verāni sammantîdha kudācanaṃ,
averena ca sammanti : esa dhammo sanantano[1].

6. Pare ca na vijānanti : "mayaṃ ettha yamāmase";
ye ca tattha vijānanti, tato sammanti medhagā.

7. Subhānupassiṃ viharantaṃ indriyesu asaṃvutaṃ
bhojanamhi c' amattaññuṃ kusītaṃ hīnaviriyaṃ
taṃ ve pasahati Māro, vāto rukkhaṃ va dubbalaṃ.

8. Asubhānupassiṃ viharantaṃ indriyesu susaṃvutaṃ
bhojanamhi ca mattaññuṃ saddhaṃ āraddhaviriyaṃ
taṃ [ve] na-ppasahati Māro, vāto selaṃ va pabbataṃ.

9. Anikkasāvo kāsāvaṃ yo vatthaṃ parīdahessati
apeto damasaccena, na so kāsāvam-arahati.

[1] *Pordnā pakati* in Asoka's expression (Minor Rock Edict I). *Cf.* Pali *porāṇiyā* (= *porāṇikā*) *akati* in Pischel's *Jātaka*, Vol. VI, p. 151.

10. Yo ca vantakasāy' assa sīlesu susamāhito
upeto damasaccena, sa ve kāsāvam-arahati.

11. Asāre sāramatino sāre cāsāradassino
te sāraṃ nādhigacchanti micchāsaṅkappagocarā.

12. Sāraṅ-ca sārato ñatvā asāraṅ-ca asārato,
te sāraṃ adhigacchanti sammāsaṅkappagocarā.

13. Yathā agāraṃ duchannaṃ vuṭṭhi samativijjhati,
evaṃ abhāvitaṃ cittaṃ rāgo samativijjhati.

14. Yathā agāraṃ succhannaṃ vuṭṭhi na samativijjhati,
evaṃ subhāvitaṃ cittaṃ rāgo na samativijjhati.

15. Idha socati, pecca socati, pāpakārī ubhayattha socati :
so socati, so vihaññati, disvā kammakiliṭṭham-attano.

16. Idha modati, pecca modati, katapuñño ubhayattha modati :
so modati, so pamodati, disvā kammavisuddham'-attano.

17. Idha tappati, pecca tappati, pāpakārī ubhayattha tappati :
"pāpaṃ-me katan"-ti tappati, bhiyyo tappati duggatiṃ gato.

18. Idha nandati, pecca nandati, katapuñño ubhayattha nandati :
"puññaṃ-me katan"-ti nandati, bhiyyo nandati suggatiṃ gato.

19. Bahum-pi ce sahitaṃ bhāsamāno
na takkaro hoti naro pamatto,
gopo va gāvo gaṇayaṃ paresaṃ
na bhāgavā sāmaññassa hoti.

20. Appam-pi ce sahitaṃ bhāsamāno
dhammassa hoti anudhammacārī,
rāgañ-ca dosañ-ca pahāya moha
sammappajāno suvimuttacitto
anupādiyāno idha vā huraṃ vā,
sa bhāgavā sāmaññassa hoti.

Preferred to kamma-visuddhaṃ for its uniformity with kammaṃ kiliṭṭhaṃ in verse 16.

## 2. Appamādavagga*

1. Appamādo amatapadaṃ[1], pamādo maccuno padaṃ,
appamattā na mīyanti, ye pamattā yathā matā.[2]

2. Etaṃ visesato ñatvā appamādambhi paṇḍitā
appamāde pamodanti ariyānaṃ gocare ratā.

3. Te jhāyino sātatikā niccaṃ daḷhaparakkamā
phusanti dhīrā nibbānaṃ yogakkhemaṃ anuttaraṃ.

4. Uṭṭhānavato satimato sucikammassa nisammakārino
saññatassa ca dhammajīvino appamattassa yaso 'bhivaḍḍhati.

5. Uṭṭhānen' appamādena saññamena damena vā
dīpaṃ kayrātha medhāvī yaṃ ogho nābhikīrati.

6. Pamādaṃ anuyuñjanti bālā dummedhino janā,
appamādañ-ca medhāvī dhanaṃ seṭṭhaṃ va[3] rakkhati.

7. Mā pamādam-anuyuñjetha : mā kāmaratisanthavaṃ ;
appamatto hi jhāyanto pappoti vipulaṃ sukhaṃ.

8. Pamādaṃ appamādena yadā nudati paṇḍito,
paññāpāsādam-āruyha asoko sokiniṃ pajaṃ
pabbataṭṭho va bhummaṭṭhe dhīro bāle avekkhati.

9. Appamatto pamattesu, suttesu bahujāgaro
abal'assaṃ va sigh'asso hitvā yāti sumedhaso.

10. Appamādena Maghavā devānaṃ seṭṭhataṃ gato ;
appamādaṃ pasaṃsanti, pamādo garahito sadā.

11. Appamādarato bhikkhu pamāde bhayadassivā
saññojanaṃ anuṃ thūlaṃ ḍahaṃ aggīva gacchati.

12. Appamādarato bhikkhu pamāde bhayadassivā
abhabbo parihānāya nibbānass' eva santike.

* For the bearing of this Vagga on the story of Assaji's conversion to Buddhism see Dipavaṃsa ( VI, verses 32-65 ) ; Mahāvaṃsa ( V, verse 68 ) ; Samantapāsādikā ( Vol. I, p. 47 ).

[1] *Padaṃ* has been used in the sense of *upāya, maggo*.

[2] *Cf.* Sanatsujātīyaṭīkā, I. 4 :

Pramādaṃ vai mṛityum ahaṃ bravimi,
sadā 'pramādam amṛitatvaṃ bravimi.

[3] *Cf.* Prakrit Dhammapada, *Apramādavagga*, which has *seṭṭhi va* ( = Pali *seṭṭhi va* ).

## 3. Cittavagga

1 [illegible]
ujuṃ karoti medhavī nānāso va tejanaṃ.

2 [illegible]
[illegible]

3 [illegible]

4 [illegible]

5 [illegible]

6 [illegible]

7 Anavassutacittassa anannvāhatacetaso
[illegible]

8 [illegible]
[illegible]
yodhetha[1] Māraṃ paññāvudhena,
jitañca rakkhe, anivesano siyā

9 [illegible]

10 [illegible]

11 [illegible]

[1] Varsion: yodhika

[2] Note that the Prakrit [illegible] does not occur in the Mind group where it is [illegible] but is [illegible] appropriately under Vacay (see Prakrit Dhammapada, [illegible])

## 4 PUPPHAVAGGA

1 Ko imaṁ pathaviṁ vijessati[1] Yamalokañ ca imaṁ sadevakaṁ?
Ko dhammapadaṁ sudesitaṁ kusalo puppham iva pacessati?

2 Sekho pathaviṁ vijessati[1] Yamalokañ ca imaṁ sadevakaṁ,
sekho dhammapadaṁ sudesitaṁ kusalo puppham iva pacessati.

3 Phenûpamaṁ kāyam imaṁ viditvā
marīcidhammaṁ abhisambudhāno
chetvāna Mārassa papupphakāni[2],
adassanaṁ Maccurājassa gacche.

4 Pupphāni h' eva[3] pacinantaṁ vyāsattamanasaṁ[4] naraṁ
suttaṁ gāmaṁ mahogho va maccu ādāya gacchati.

5 Pupphāni h' eva[3] pacinantaṁ vyāsattamanasaṁ[4] naraṁ
atittaṁ-eva kāmesu antako kurute vasaṁ.

6 Yathā pi bhamaro pupphaṁ vaṇṇagandhaṁ aheṭhayaṁ
paleti rasam-ādāya, evaṁ gāme munī care.

7 Na paresaṁ vilomāni, na paresaṁ katâkataṁ
attano va avekkheyya katāni akatāni ca.

8 Yathā pi ruciraṁ pupphaṁ vaṇṇavantaṁ agandhakaṁ,
evaṁ subhāsitā vācā aphalā hoti akubbato.

9 Yathā pi ruciraṁ pupphaṁ vaṇṇavantaṁ sagandhakaṁ
evaṁ sukhāsitā vācā saphalā hoti sakubbato.

10 Yathā pi puppharāsimhā kayirā mālāgune bahū,
evaṁ jātena maccena kattabbaṁ kusalaṁ bahuṁ.

11 Na pupphagandho paṭivātameti,
na candanaṁ tagaramallikā vā,
satañ-ca gandho paṭivātameti,
sabbā disā sappuriso pavāti.

[1] Variant: *vicessati*.
[2] Variant: *sa, upphāsaṁ*. Note the lengthening as the later conception of Kāmadeva's *puppadhanu*.
[3] Variant: *pupphan' eva*.
[4] Variant: *-mānasaṁ*.

12 [illegible]

13 [illegible]

14 [illegible]

15-16 [illegible]

## 3. Hālavaggo

1 [illegible]

2 [illegible]

3 [illegible]

4 [illegible]

5-6 [illegible]

7 [illegible]

8. [illegible]

[1] Cf. Dhammapada p. 103.

[2] Cf. Mahābhārata X. 11.

9 Tañ-ca kammaṃ kataṃ sādhu [illegible] nivutappati,
yassa pacchā sukhaṃ vipākaṃ paṭisevati

10 Madhuvā maññati bālo yāva pāpaṃ na paccati,
yadā ca paccati pāpaṃ atha (bālo) dukkhaṃ nigacchati

11 Mākaṃ maññetha pāpassa [illegible]
na mo [illegible]

12 Na hi pāpaṃ kataṃ [illegible] khippaṃ na [illegible]
dahantaṃ bālaṃ anveti bhasmacchanno va pāvako

13 Yāvad eva anatthāya ñattaṃ bālassa jināti
hanti bālassa sukkaṃsaṃ muddhaṃ assa vipātayato

14 Asataṃ bhāvanam icchetha purekkhārañ ca bhikkhusu
āvāsesu ca issariyaṃ pūjā parakulesu ca

15 "Mamev' ettha katañ ñantu gihī pabbajitā ubho,
mamev' ettha ativasantu kiccākiccesu kismici
iti bālassa saṅkappo ev' ettha [illegible]

16 Aññā hi lābhūpanisā, aññā nibbānagāminī
evam etaṃ abhiññāya bhikkhu Buddhassa sāvako
sakkāraṃ nābhinandeyya, vivekaṃ anubrūhaye

## 6. DANDAVAGGA

1 Sabbe tasanti daṇḍassa sabbe bhāyanti maccuno
attānaṃ upamāyettha na haneyya na ghātaye

2 Sabbe tasanti daṇḍassa sabbesaṃ jīvitaṃ piyaṃ
attānaṃ upamāyettha na haneyya na ghātaye

3 Na hināya pāpake citte, na thīnaṃ purakkhato
hināyathīnaṃ [illegible] [illegible] pāpe ottatino

Variants: [illegible]
9 Upanisā is the Pali form of the upaniṣad, used in the sense of pacchā, pacchato.

4 Dhammapīto sukhaṃ seti vippasannena cetasā
ariyappaveditе dhamme sadā ramati paṇḍito

5. Udakaṃ hi nayanti nettikā,
usukārā namayanti tejanaṃ
dāruṃ namayanti tacchakā
attānaṃ damayanti paṇḍitā

6 Seḷo yathā ekaghano vātena na samīrati,
evaṃ nindāpasaṃsāsu na samiñjanti paṇḍitā

7 Yathā pi rahado gambhīro vippasanno anāvilo,
evaṃ dhammāni sutvāna vippasīdanti paṇḍitā

8 Sabbattha ve sappurisā vajanti[1],
na kāmakāmā lapayanti santo ;
sukhena phuṭṭhā atha vā dukhena
n' uccāvacaṃ paṇḍitā dassayanti

9. Na attahetu, na parassa hetu,
na puttam-icche, na dhanaṃ, na raṭṭhaṃ
na icchetha adhammena samiddhim-attano ;
sa sīla-paññāṇa-dhammiko siyā

10 Appakā te manussesu ye janā pāra-gāmino,
athāyaṃ itarā pajā tīram-evānudhāvati

11. Ye ca kho sammā d-akkhāte dhamme dhammānuvattino,
te janā pāram-essanti maccudheyyaṃ su-duttaraṃ

12 11 Kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvetha paṇḍito
okā anokam-āgamma viveke yattha dūra-maṃ,
Tatrābhiratim-icchevvā hitvā kāme akiñcano
pariyodapeyya attānaṃ cittaklesehi paṇḍito

14 Yesaṃ sambodhiyaṅgesu sammā cittaṃ subhāvitaṃ,
ādāna-paṭinissagge anupādāya ye rata
khīṇāsavā jutimanto te loke parinibbuta

[1] Vetant eganti

## 7 Arahantavagga

1 [illegible]

2 [illegible]

3 [illegible]

4 [illegible]

5. Yass' indriyâni samathangatâni,
assâ yathâ sârathinâ sudantê,
pahînamânassa anâsavassa
devâ pi tassa pihayanti tâdino

6. Pathavisamo no virujjhati,
indakhilûpamo tâdi subbato,
rahadûpamo apetakaddamo,
saṃsârâ na bhavanti tâdino

7 Santam tassa manam hoti santâ vâcâ ca kammam ca
santinâ suvimuttassa upasantassa tâdino

8 Assaddho akatañû ca sandhicchedo ca yo puggalo
hatâvakâso vantâso so uttamapuriso

9 Gâme vâ yadi vâranñe [illegible]
yattha [illegible] tam bhûmim ramaṇîyakam

10 Ramaṇîyâni araññâni, yattha na ramati jano,
vîtarâgâ ramissanti' [illegible] kâmagavesino.

1 Variant [illegible]. 2 Variant [illegible].

## 8. Sahassavagga[1]

[illegible]

[illegible]

[illegible]

1 [illegible]
ekañca jeyya-m-attānaṃ, sa ve saṅgāmajuttamo.

2 Attā have jitaṃ seyyo yā cāyaṃ itarā pajā;
attadantassa posassa niccaṃ saṃyatacārino
[illegible]
jitaṃ apajitaṃ kayirā tathārupassa jantuno.

3 Māse māse sahassena yo yajetha satiyaṃ samaṃ,
[illegible]

Yo ca vassaṃsataṃ jantu aggiṃ paricare vane,
[illegible]

9 Yaṃ kiñci yiṭṭhaṃ va' huto va' loke
saṃvacchara[2] yajetha puññapekho,
sabbaṃ-p' etaṃ na catubhāgam-eti—
abhivādanā ujjugatesu seyyo

10 Abhivādanasīlassa niccaṃ [illegible]
[illegible]

[illegible]

[illegible]

[illegible]

11 Yo ca vassasataṃ jīve dusīlo asamāhito
ekāhaṃ jīvitaṃ seyyo sīlavantassa jhāyino

12 [illegible]
ekāhaṃ [illegible]

13 [illegible]

14 [illegible]
ekāhaṃ [illegible]

15 [illegible]
ekāhaṃ [illegible]

16 [illegible]
ekāhaṃ [illegible]

## 9. Lākhāsaṅgha

1 [illegible]
[illegible]

2 [illegible]
[illegible]

3 [illegible]
[illegible]

4 [illegible]
[illegible]

5 [illegible]
[illegible]

6 Māppamaññetha pāpa[illegible]
[illegible]
bāro parati pāpassa [illegible]

7 Māppamaññetha puññassa [illegible]
[illegible]
dhīro parati puññassa [illegible]

Variant [illegible]

[illegible] With this line compare [illegible] pūtrat [illegible] (Subhāṣita in Hitopadeśa, II. 11)

8 [illegible]
vivaṃ jīvitukāmo va pāpaṃ parivajjaye.

9 [illegible]
[illegible]

10 Yo appaduṭṭhassa naraṃ dussati
suddhassa posassa anaṅgaṇassa,
tam-eva bālaṃ pacceti pāpaṃ,
sukhumo rajo paṭivātaṃ va khitto.

11 [illegible]
[illegible]

12. Na antalikkhe, na samuddamajjhe,
na pabbatānaṃ vivaraṃ pavissa,
na vijjati so jagatippadeso
yatra-ṭṭhito muñceyya pāpakammā.

13. Na antalikkhe, na samuddamajjhe,
na pabbatānaṃ vivaraṃ pavissa,
na vijjati so jagatippadeso
yatra-ṭṭhitaṃ na-ppasahetha maccu.

## 10. Daṇḍavaggo

1 [illegible]
[illegible]

2 [illegible]
[illegible]

3 Sukhakāmāni bhūtāni [illegible]
[illegible]

4 Sabbe tasanti daṇḍassa [illegible]
[illegible]

5 Mavaṃ [illegible]
dakkhiṇaṃ [illegible]

6 [illegible]

7 [illegible]

8 [illegible]

9-12 [illegible]

13 Na naggacariyā na jaṭā na paṅkā
nānāsakā thaṇḍilasāyikā vā
rajo ca[6] jallaṃ ukkuṭikappadhānaṃ
sodhenti maccaṃ avitiṇṇakaṅkhaṃ.

14. Alaṅkato ce pi samaṃ-careyya
santo danto niyato brahmacārī
sabbesu bhūtesu nidhāya daṇḍaṃ
so brāhmaṇo, so samaṇo, sa bhikkhu.

15 [illegible]

16 Aseso yathā bhadro kasāniviṭṭho
[illegible]
saddhā [illegible]
[illegible]
[illegible]
[illegible]

[1] Variant [illegible]
[2] Variant [illegible]
[3] Variant [illegible]
[4] Variant [illegible]
[5] Variant [illegible]
[6] Variant [illegible]

17 Udakaṃ hi nayanti nettikā,
usukārā namayanti tejanaṃ,
dāruṃ namayanti tacchakā,
attānaṃ damayanti subbatā

## 11. Jarāvagga

1 [illegible]
[illegible]

2 [illegible]
[illegible]

3 [illegible]
[illegible]

4 [illegible]
[illegible]

5 [illegible]
[illegible]

6 Jīranti ve rājarathā sucittā,
atho sarīram-pi jaraṃ upeti ;
satañ-ca dhammo na jaraṃ upeti,
santo have sabbhi pavedayanti.

7 Appassutāyaṃ puriso balivaddo-va jīrati [1]
maṃsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati

[1] Variant [illegible]
[2] Variant [illegible]
[3] Variant [illegible]
[4] Variant [illegible]
[5] In Trakt. each of the lines [illegible] Trakt. D [illegible]

Jarāvagga The gāthās thus described were [illegible]

[illegible]
[illegible]
[illegible]
[illegible]

Variant [illegible]

[illegible]

10 [illegible]

11 [illegible]

## 12 Attavagga

1 [illegible]

2 [illegible]

3 Attānañ-ce tathā kayirā yath' aññam anusāsati
sudanto vata dameth' [illegible]

4 [illegible]

[illegible]

6 [illegible]

7 Sukarāni asādhūni attano abhitāni ca,
[illegible]

8 [illegible]

[illegible]

[illegible]

[illegible]

## [illegible] LOKAVAGGA

1 [illegible]

2 [illegible]

3 [illegible]

4 [illegible]

5 [illegible]

6 [illegible]

7 [illegible]

8 [illegible]

9 [illegible]

10 [illegible]

[illegible]

11. Na ve kadariyā devalokaṃ vajanti
bālā have na-ppasaṃsanti dānaṃ,
dhīro ca dānaṃ anumodamāno,
ten' eva so hoti sukhī parattha

12 [illegible]

## 14. Buddhavagga

1 [illegible]

2 [illegible]

3 [illegible]

4 [illegible]

5 [illegible]

6 Khanti paramaṃ tapo titikkhā nibbānaṃ paramaṃ,
vadanti Buddhā,
na hi pabbajito parūpaghātī samaṇo hoti paraṃ vihēṭhayanto

7 [illegible]

8 [illegible]

[1] Varaes appo [illegible]. [2] Varaes [illegible]

10-14 [illegible]

17 [illegible]

16-17 [illegible]

## 15. Sukhasaññā

1 Sukhā saññā [illegible]
veriesu manussesu viharāma averino.

2 [illegible]

3 [illegible]

4 [illegible]

5 [illegible]

6 [illegible]

[illegible] Sukhasaññā

[illegible]

8. [illegible]
[illegible]

9. Pavivekarasaṃ pītvā [illegible] upasantarasa ca,
niddaro hoti nippāpo dhammapītirasaṃ pivaṃ.

10. Sabbā' [illegible]
[illegible]

11. [illegible]
[illegible]
[illegible]

12. [Pamādabhi] [illegible]
dhonayhaullaṃ vatavantaṃ ariyaṃ,
taṃ tādisaṃ sappurisaṃ sumedhaṃ
bhajetha nakkhattapathaṃ [illegible]

## 16. Pivavagga

1. [illegible]
[illegible]

2-3. Mā pivetha [illegible],
pivantā [illegible]
Tasmā pivaṃ [illegible],
[illegible]

4. Pivato pivato sako, pivato [illegible]
pivato vipp[illegible] [illegible]

5. Pemato pivato sako, pemato [illegible]
pemato vipp[illegible] [illegible]

[1] Variant [illegible]
[2] Variant [illegible]
[3] [illegible]
[4] [illegible]

6 [illegible]

7 [illegible]

8 Taṇhāya jāyati soko, taṇhāya jāyati bhayaṃ.
[illegible]

9 [illegible]

10 [illegible]

11 [illegible]
ñātuṃ ittā anāgā ca abhinandanti ñātayo :
[illegible]

## 17. Kodhavagga

1 [illegible]
aññoṭṭhaṃ abhivam-abhikkamayya :
taṃ nāmarūpasmim-asajjamānaṃ
akiñcanaṃ nānupatanti dukkhā.

2 [illegible]

3 [illegible]

4 [illegible]

[illegible] [illegible]

5 [illegible]

6 [illegible]

7 8 [illegible]

9 10 [illegible]

11 [illegible]

12 [illegible]

13 [illegible]

14 [illegible]

## 18. Maravaga

1 2 Pandupalāso va 'dhī[illegible] Yamapuram pucca tuno' [illegible],
[illegible]
So katodi [illegible] kopanu [illegible] pandito [illegible],
[illegible]

[1] Variant [illegible]
[2] Variant [illegible]
[3] Variant [illegible]
[4] Variant [illegible]
[4] C. Magadhapura, [illegible]
[4] Variant [illegible]

[illegible]

[illegible]

6 [illegible]

7 [illegible]

8 [illegible]

9 [illegible]

10 [illegible]

11 [illegible]

12-13 [illegible]

14 [illegible]

15 [illegible]

[illegible]

[illegible]

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16 Yassa c' [illegible] samaccā [illegible] samabhāvaṃ
so ve divā va ratti va [illegible]

17. N' atthi [illegible] pabbo,
[illegible]

18 [illegible]
[illegible]

19 [illegible]
[illegible]

20-21. Ubhesu pañcan' [illegible] atthi, samaṇo n' atthi bāhire[3] ;
[illegible] Tathāgatā
Ākāse va padan' [illegible]
[illegible]

## 19. Dhammaṭṭhavaggo

1-3 Na tena hoti dhammaṭṭho [illegible]
[illegible]
dhammassa gutto medhāvī [illegible]

3 Na tena pandito hoti [illegible]
[illegible]

4 Na tāvatā dhammadharo [illegible]
[illegible]

5-6 Na tena thero [illegible]
paripakko vayo tassa 'moghaṇṇo'-ti vuccati
[illegible]
[illegible]

[1] Variant: *dhammaṭṭhā yaṭṭhaṃ* Also *dhammaṭṭhā va padaṃ*
[2] Variant: *sāhasā*
[3] Variant: *bāhiro*
[4] Variant: *thero* To retain *thero* one must read *thero* in [illegible]

7-8 [illegible]

9-10 [illegible]

11-12 [illegible]

13-14. [illegible]

15 [illegible]

16-17 [illegible]

[illegible]

1 [illegible] 2 [illegible]
3 [illegible] 4 [illegible]

## 20. Maggavagga

1 4 Magga[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

5 7 [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

8. Uṭṭhānakālamhi anuṭṭhahāno,
yuvā balī ālasiyam upeto,
saṅkappamaggena kusīto,
paññāya maggaṃ alaso na vindati.

9 [illegible]
kāyena ca akusalaṃ na kayirā,
ete tayo kammapathe visodhaye,
ārādhaye maggaṃ-isippaveditaṃ.

10 [illegible]
[illegible]
[illegible]

11 [illegible]
[illegible]

12 Yavam [a] [illegible]
[illegible]

[illegible] Variant [illegible] [illegible] Variant [illegible] [illegible] Variant [illegible]

1 [illegible]

2 [illegible]
ti bālo ti niketi, antarāyaṃ na bujjhati.

3 [illegible]

4-17 [illegible]

## 21. Pakiṇṇakavagga

1 [illegible]

2 [illegible]

3-4 [illegible]

5-6 [illegible]

[illegible]

1 Varant[illegible]
2 Varant[illegible] a mort between the two [illegible]
3 Varant[illegible] 4 [illegible]

7-12 Suppaboddhaṃ pabujjhanti sadā Gotamasāvakā
yesaṃ divā ca ratto ca niccaṃ kāyagatā sati
Suppaboddhaṃ pabujjhanti sadā Gotamasāvakā
yesaṃ divā ca ratto ca niccaṃ dhammagatā sati
Suppaboddhaṃ pabujjhanti sadā Gotamasāvakā
yesaṃ divā ca ratto ca niccaṃ saṅghagatā sati
Suppaboddhaṃ pabujjhanti sadā Gotamasāvakā
yesaṃ divā ca ratto ca niccaṃ kāyagatā sati
Suppaboddhaṃ pabujjhanti sadā Gotamasāvakā
yesaṃ divā ca ratto ca niccaṃ ahiṃsāya rato mano
Suppaboddhaṃ pabujjhanti sadā Gotamasāvakā
yesaṃ divā ca ratto ca niccaṃ bhāvanāya rato mano

13. Duppabbajjaṃ dubbhiramaṃ [illegible] dukkhā
dukkhā 'samānasaṃvāso [illegible]
[illegible] dukkhānupatitaddhagū

14. Saddho sīlena sampanno [illegible]
[illegible] pakāsati

15. Dūre santo pakāsenti Himavanto va pabbato,
asant' ettha na dissanti rattiṃ khittā yathā saro

16. Ekāsanaṃ, ekaseyyaṃ, ekacāriyaṃ atandito
eko damayam attānaṃ vanante ramito siyā.

## 22. Nirayavagga

1. Abhūtavādī nirayaṃ upeti yo vāpi katvā na karomī cāha,
ubho pi te pecca samā bhavanti nihīnakammā manujā parattha

2. Kāsāvakaṇṭhā bahavo pāpadhammā asaññatā
pāpā pāpehi kammehi [illegible] upapajjare

3. Seyyo ayogulo bhutto tatto aggisikhūpamo,
yañ ce bhuñjeyya dussīlo raṭṭhapiṇḍaṃ asaññato

4-5. Cattāri ṭhānāni nato passatho
apanati paradārūpasevi
[illegible]
uṇḍaṃ tatiyaṃ, nuyaṃ catutthaṃ.
Apuññalābho ca gati ca pāpikā,
bhītassa bhītāya rati ca thokikā,
rājā ca daṇḍaṃ garukaṃ pareti .
tasmā naro paradāraṃ na seve

6 [illegible]

7 [illegible]
satiyā [illegible] [illegible] [illegible] [illegible]

8 [illegible]
attānaṃ[1] hi parirakkhe bhiyyo akarate rajaṃ.

9 [illegible]

10 [illegible]
evaṃ [illegible] [illegible]

11-14 [illegible]
[illegible]
Abbaye bhayaṃ [illegible]
[illegible]
Avajje vajjamatino [illegible]
[illegible]
Vajjañca vajjato ñatvā avajjañca avajjato
[illegible]

[1] [illegible] [2] [illegible]

## 25. Naḷavagga

1 [illegible]

2 [illegible]

3 [illegible]

4 Na hi [illegible] gacchey̱a ugatam̱ disam̱
yathā 'ituṇā' [illegible] dantena gacchati

Dhammapāṭaṅko nāma kuñjaro
kaṭukappabhedano[2] dunnivāraya
baddho kabaḷam̱ na bhuñjati
sumarati nāgavanassa kuñjaro

5 Middhī yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho va nivāpapuṭṭho
punappunam̱ gabbhaṃ-upeti mando

7 Idam̱ pure cittam-acāri cārikam̱[3]
[illegible]
tad-aj' ahaṃ niggahessāmi[4] yoniso
hatthi-p[illegible]

8 [illegible]

9 [illegible]

10 [illegible]

[1] Variant [illegible]
[2] Variant [illegible]
[3] Variant [illegible]
[4] Variant [illegible]
[5] Variant [illegible]
[6] Variant [illegible]

rājā va raṭṭhaṃ vijitaṃ pahāya
eko care mātaṅg[a] araññe va nāgo

11 [illegible]
eko care, on ea pāpāni kaviā,
appo-sukko mātaṅg[a] araññe va nāgo

12 Atthatthi jātamhi sukhā sahāyā,
tuṭṭhī sukhā yā itarītarena,
puññaṃ sukhaṃ jīvitasaṅkhayamhi,
[illegible]

13 [illegible]

14 [illegible]

## 21 Tanhāvagga

1 Manujassa pamattacārino
taṇhā vaḍḍhati so hi viya,
so palavati[a] hurāhuraṃ
phalaṃ icchaṃ va vanasmi[b]-vānaro

2 [illegible]
[illegible]

[illegible]

4 [illegible]
[illegible]

[a] [illegible]
[b] [illegible]
[illegible]

[illegible]
[illegible]

5 Yathā pi mūle anupaddave dalhe
chinno pi rukkho punar-eva rohati,
evam pi tanhānusaye anūhate
nibbattati dukkham-idam punappunam

6 [illegible]

8 [illegible]

9. Taṇhāya purakkhatā pajā
parisappanti saso va bādhito,
saṁyojanasaṅgasattakā
dukkham-upenti punappunam cirāya.

10. Taṇhāya purakkhatā pajā
parisappanti saso va bādhito,
tasmā taṇhaṁ vinodaye
bhikkhu ākaṅkhi virāgam-attano.

11. Yo nibbanatho vanādhimutto
vanamutto vanam-eva dhāvati,
taṁ puggalam-eva passatha —
mutto bandhanam-eva dhāvati

12 Na taṁ daḷhaṁ bandhanam-āhu dhīrā
yad-āyasaṁ dārujaṁ babbajañcā,
sārattarattā maṇikuṇḍalesu
putte dāre [illegible]
Etam dalhaṁ bandhanam-āhu dhīrā
[illegible]
[illegible]

13 [illegible]

[illegible] [illegible] [illegible] Variant [illegible]

ṭhan-pi cintāna vajanti dhīrā
anapekkhino sabbadukkhaṃ pahāya

[illegible]

16-17 [illegible]

18 Nittaṇhato asantāsī vītataṇho anāsavo
sacchidā bhava-sallāni, antimo 'yaṃ samussayo

19 Vītataṇho anādāno niruttipadakovido
[illegible]

20 Sabbābhibhū sabbavidū 'ham-asmi,
sabbesu dhammesu anūpalitto,
sabbañjaho taṇhakkhaye vimutto,
sayaṃ abhiññāya kam-ubbhaye vadeyyaṃ ?

21 Sabbadānaṃ dhammadānaṃ jināti,
sabbaṃ rasaṃ dhammaraso jināti
[illegible]
[illegible]

22 [illegible]

23-24 [illegible]

[illegible]

## 27 Brighhuvagga

1-2 [illegible]
[illegible] mamaṁ anupvaro sālho, sālho ahhattha [illegible]

1 [illegible]

[illegible]

[illegible]

6 [illegible]

7 [illegible]

8 [illegible]

9 [illegible]

10 [illegible]

11 [illegible] bhikkhu oghatuppo-ti vuccati.

12 [illegible]

[illegible] Vatthu [illegible] Vatthu [illegible] Vatthu [illegible]

13 [illegible]

14 [illegible]

15 [illegible]

16 [illegible]

17 [illegible]

18 [illegible]

19 Santakāyo santavāco santavā susamāhito
[illegible]

20 [illegible]

21 Attā hi attano nātho, attā hi attano gati,
[illegible]

22 [illegible]

[illegible]

[illegible]

## 26 Brāhmaṇavaggo

1 [illegible]

2 Yadā [illegible]
ath' [illegible]

3 Yassa [illegible]
[illegible]

4 [illegible]
uttam'atthaṃ anuppattaṃ, taṃ [illegible] brūmi brāhmaṇaṃ.

5 Divā tapati ādicco, rattiṃ [illegible]
[illegible]
[illegible]

6 [illegible]
[illegible]

7 Na [illegible]
[illegible]

8 Na brāhmaṇass' etad akiñci seyyo
yadā nisedho manaso piyehi,
yato yato hiṃsamano nivattati
tato tato sammat-i-eva dukkhaṃ.

9 Yassa kāyena vācāya [illegible]
saṃvutaṃ [illegible]

10. Yan kā [illegible]
sakkacc[illegible]

11 Na jaṭāhi na gottehi' na jacca hoti brāhmaṇo
yamhi saccañca dhammo ca [illegible]

12. Kiṃ te jaṭāhi, dummedha [illegible]
abbhantaraṃ te gahaṇaṃ [illegible]

[1] Variant dukkhaṃ [illegible]

[illegible]

[illegible] 'Iddho' vâdî nâma so hoti, so ca' hoti sakkaccaṃ [illegible]

[illegible]

[illegible]

17 [illegible]

18 [illegible]

19 [illegible]

[illegible]

21 [illegible]

22 [illegible]

23 [illegible]

24 [illegible]

[illegible]

[illegible]

26 [illegible]

27 [illegible]

28 [illegible]

29 [illegible]

30 [illegible]

31 [illegible]

32 [illegible]

33 [illegible]

34 [illegible]

35 [illegible]

36 [illegible]

37 [illegible]

38 [illegible]

[illegible]

[illegible]

# VII

# PRAKRIT DHAMMAPADA

[illegible]

## 1. Maga-Vaga

1 [illegible]

2 [illegible]

3 [illegible]

[illegible]

[illegible]

4 Savi[1] sa,kāra[2] aneca[3] yada pañña[4] passati[5]
tada nivindati[6] dukkha esa maggo visuddhiyā

5 Savi[7] sa,kāro dukkho[8] yada pañña[9] passati
tada nivindati dukkha esa maggo visuddhiyā

6 Savi[10] dhamma anattā[11] yada passati[12] pañña[13]
tada nivindati dukkha esa maggo visuddhiyā

*Variants*

[1] Zavi, and below [2] [illegible] [3] [illegible]
[4] passati, and below [5] anvaadi, and below [6] Zavi
[7] apaiva [8] [illegible]

Cf. *Dhammapada*, Magga-v., verse 277; *Therāgāthā*, p. [illegible]

7 Magga[9] [illegible] vāsaku 6 [illegible]

*Variants*

[1] [illegible] [2] [illegible]

Cf. *Dhammapada*, Magga-v., verse 1

## 2. Appamāda-Vagga

1 U'ttho[1] na pamajjeyya dhamma[2] sucarita[3] cara
dhamma-cārī sukha seti[4] asmiṃ loke parambha[5] ca

*Variants*

[1] Udtha [2] [illegible] [3] [illegible]
[4] savi [5] [illegible]

Cf. *Dhammapada*, Loka-v., verse 2; [illegible] *Dhammapada* (Suttanipāta, 11, [illegible]); *Therāgāthā*, v. 411; *Kaṭhopaniṣad*, I. 3. 14; *Tattvaṃ* (compare I. [illegible])

2 U'ttho[1] [illegible] dhamma[2] [illegible] dhammacārī[3] [illegible]
divā kāreti[4] [illegible] [illegible]

*Variants*

[1] [illegible] [2] [illegible] [3] [illegible]

Cf. *Dhammapada*, Appamāda-v., [illegible]; see also *Therāgāthā*, v. 412

* Rockhill's English translation from the Tibetan (Trübner's Oriental Series)

[illegible]

Translate:

1 [illegible] 2 [illegible] 3 [illegible]
4 [illegible] 5 [illegible] 6 [illegible]

Cf. *Dhammapada*, [illegible]

4 [illegible]

Translate:

1 [illegible] 2 [illegible] 3 [illegible] 4 [illegible]
5 [illegible] 6 [illegible] 7 [illegible]

Cf. [illegible]

5 [illegible]

Translate:

1 [illegible] 2 [illegible] 3 [illegible]
4 [illegible] 5 [illegible] 6 [illegible]

Cf. *Dhammapada*, Dhammattha [illegible] 6.

6 [illegible]

Translate:

1 [illegible] 2 [illegible] 3 [illegible]

Cf. [illegible]

7 [illegible]

Translate:

1 [illegible] 2 [illegible] 3 [illegible] 4 [illegible]

Cf. [illegible]

8 [illegible]

Translate:

1 [illegible] 2 [illegible] 3 [illegible]

Cf. *Dhammapada*, [illegible] *Samyutta*, [illegible] *Therāgāthā* [illegible]

9 Apamattaṁ pamādenaṁ [illegible]

Variants

[illegible] apamattaṁ [illegible] pade

Cf. *Dhammapada*, Appamāda v., v. 9.

10 Pamādaṁ appamādena [illegible] pamāṭṭhaṁ pamādena [illegible]

Variants

[illegible] pamādena [illegible] pade

Cf. *Dhammapada*, Appamāda v., v. [illegible] p. [illegible] *Udāna*, p. 397 [illegible] v. 5

11 Appamādaṁ Maccuno [illegible] appamādaṁ pamādaṁ [illegible]

Variants

Maccuno [illegible] pade [illegible]
[illegible] pada

Cf. *Dhammapada* Appamāda v., v. 10

12 Hiyo [illegible] [illegible] [illegible]

[illegible]

[illegible]

Cf. *Dīghanikāya*, pp. 60, 130 —

[illegible]

Cf. *Udānavarga*, ch. [illegible], v. 34

15. [illegible]

Variants

[illegible] | [illegible] | [illegible] | [illegible]
[illegible] | [illegible] | [illegible] | [illegible]

Cf. *Dīgha*, II, p. 120 —

[illegible]

Cf. *Udānavarga*, ch. [illegible]

16. [illegible]

[illegible]

[illegible] | [illegible] | [illegible] | [illegible]

[illegible]

[illegible]

17. [illegible]

[illegible]

[illegible]

(2) *appamādaratā dhīrā* (*Dhammap.*, Magg. [illegible]) — for the third foot;
(3) *saddhammaṃ suppaveditaṃ* (*Itivuttaka*, p. [illegible]) — for the fourth foot.

18 [illegible]

Variants:

1 pavecayi 2 -rāda 3 ādā 4 kayāmase

[illegible] feminine.

19–20 [illegible]

Variants:

1 pati-sabbhāmo, and below 2 jīvādu, and below 3 -bhāvadā
4 bhaya 5 dubbaṃ

[illegible]
cf. also *Udānavarga* xi, vv. 6, 11.

21 [illegible]

Variants:

1 rada, and below 2 khaṇḍāda 3 [illegible] 4 [illegible]

The [illegible]
(1) [illegible]
(2) [illegible]
*Dhammap.*, Magg. [illegible] and *Therag.*, v. 1006 b—for the rest of the verse.

22 Apramāda rata bhikkhū saddhammā' upravaddhati'
dugga' uddharadā attānaṃ' paṃkamā' va gajādhipo'

Variants:

1 [illegible] 2 [illegible] 3 [illegible] 4 [illegible] 5 [illegible]

Cf. *Dhammapada*, Magga [illegible] [illegible] [illegible]
[illegible] 'saddha' [illegible] [illegible]

23. Na'i ka'a pramādena' apatto [illegible]
pamāda dahro attā' [illegible]

Variants:

1 pramādena 2 [illegible] 3 [illegible] 4 [illegible]

[illegible] Pali so far. Weber's [illegible] researches, [illegible] Dhammapada [illegible] with [illegible] Cf. Lüdersorgen, [illegible]

24. Na pramada samanu[illegible] pramato bhayato pramad[illegible]

Variants

[illegible]

[illegible] For the second line, see [illegible] Dhammapada Appamada [illegible]

## 3. Sahasa-Vaga

1. [illegible] eka pad[illegible]

Variants:

[illegible]

Cf. [illegible]

Cf. also Mahāvaṃsa, Sahasavagga, v. 3, [illegible]

Yo sahasa sahasrāṇāṃ saṃgrāme manujā jaye
jo cātmāṃ jaye ātmānaṃ sa vai saṃgrāmajit varaḥ

2. Sahasra[illegible] eka vaya-pada pel[illegible]

Variants

[illegible]

Cf. [illegible] p. 104

Cf. also Mahāvaṃsa, Sahasavagga, v. 1

Sahasram api vācāṇāṃ anarthapadasaṃhitāḥ
vāsā śrāvayet [illegible]

[illegible] Sahasra [illegible] eka pada[illegible]

Variant

[illegible] -pada sahita, and brave

Cf. Dhammapada, Sahasra [illegible] 2

* Sanskrit. See [illegible] translation of the Chinese Dhammapada (Trübner's Oriental Series, pocket edition).

Cf. also *Mahāvaṃsa*, Sahassavagga, v. 2 :—

Sahasraṃ api gāthānāṃ anarthapadasaṃhitā
ekā atthavatī seyyo yaṃ śrutvā upaśāmyati

4 [illegible]

[illegible]

1 [illegible] 2 [illegible]

Cf. [illegible]
cf. also *Udānavarga*, ch. xxiv, v. 2. See also *Jātaka*, IV, p. 175

5-7. [illegible]
neva[1] Buddha pasādena[2] [illegible]
[illegible] sahasena yo ya e'a ālaṃpa[illegible]
neva Dhamma pasādena[illegible]
Mahāmuni [illegible]
neva Saṃghe pasādena[illegible]

[illegible]

1 [illegible]
2 [illegible] 3 pasādena, and below 4 [illegible], and below
5 [illegible]

Cf. [illegible]

Cf. also *Mahāvaṃsa*, Sahassavagga, vv. 4-6 :—

Yo jayeta sahassānaṃ māse māse sataṃ satāṃ
na so Buddhe pasādeyya tasmā arghati soḷasiṃ.

Yo jayeta sahassāpi māse māse satāṃ satāṃ
na so Dhamme pasādeyya tasmā arghati soḷasiṃ.

Yo jayeta sahassāpi māse māse satāṃ satāṃ
na so Saṃghe pasādeyya tasmā arghati soḷasiṃ.

8 Mahāmuni sahasena yo ya e'a ālaṃpa[illegible]
neva saṃghena[1] dhamme[illegible] kiṃ a[illegible]

[illegible]

1 [illegible]

Cf. Dhammapada, [illegible], v. 11 (last half) [illegible] Sahassavagga, v. 14
(last half) [illegible] *Udānavarga*, ch. xxiv, v. [illegible]

Cf. also *Mahāvaṃsa*, Sahassavagga, v. 8 :—

Yo jayeta sahassānaṃ māse māse sataṃ satāṃ
na so sveṭṭhyatsaṃhitaṃ [illegible] arghati soḷasiṃ

9 Ma[illegible]
neva mahaṃ ásaṃ kalá avati [illegible]

Variant

[illegible]

Cf. *Mahāvaṃsa*, Sakkaravaṃsa, v. 7 :—

[illegible]
[illegible]

10 Mamamano mahaṃsuṃ yo yo [illegible]
eka-pamanu'ahaṃ[1] kalá na[illegible]

Variants

[1] [illegible] [2] [illegible]

Cf. *Pakkha-pe-o*, [illegible] p. 37 [illegible], vi. [illegible], v. [illegible]

Cf. also *Manu*, V. 85 :—

Varṇa varṇa 'ḍvamadhiṃsa pe yajeta ḍaṃsaṃ ḍamaṃ
mānusaṃ ca na khāde-tvaṃ yaṃ pe [illegible] ḍamaṃ.

11 Ya[illegible] [illegible] kusidhu[1] [illegible]
[illegible] [illegible] [illegible] [

Cf. *Dhammapada*, Sahasra-v., c. 16 *Udānavarga*, ch. xxiv, v. 10

Cf. also *Mahāvastu*, Sahasravarga v. 24 :—

Yo ca varṣaśataṃ jīve apaśyaṃ dharmam uttamam
ekāhaṃ jīvitaṃ śreyaḥ paśyato dharmam uttamam

14-15 Ya[illegible]
[illegible]
Eka[illegible]
[illegible]

Variants

1 [illegible] 2 [illegible] 3 [illegible] 4 [illegible]
5 [illegible] 6 [illegible]

Cf. *Dhammapada*, Sahasra-v. [illegible] *Udānavarga*, [illegible] v. 17

Cf. also *Mahāvastu*, Sahasravarga v. 25 :—
[illegible]

16 Ya keja yaṭha va hotu va loke
anvachara ya'e'a puṇapekho
sarva vi ta na ca'u-bhakameti[1]
abhivadana uju-kateau[2] giho[3].

Variants

1 [illegible] 2 [illegible] 3 [illegible]

Cf. [illegible] *Udānavarga*, ch. xxiv, v. 34

Cf. *Mahāvastu*, Sahasravarga, v. 37 :—
Yat kiṃcid iṭaṃ va hotaṃ va loke
[illegible]
sarva[illegible]
abhivādanam[illegible] ṛjuyaṃ

17 Abhivadana śīla[illegible]
[illegible]

Variants

1 [illegible] 2 [illegible] 3 [illegible]

Cf. *Dhammapada*, Sahasra-v. [illegible]

Cf. *Manu* II. 121 [illegible]
[illegible]

# VIII

# SUTTANIPĀTA

## 1. Pabbajjā-Sutta

1 Pabbajjaṃ kitta[illegible] pabbajjaṃ Gaṅgamādi,
[illegible]
2 'Sambādho [illegible],
'abbhokāso ca pabbajjā' [illegible]
3 [illegible]
4 [illegible] Gaṅgāyam
[illegible]
5 Tam addasā [illegible] Bodhisatto,
[illegible]
6 [illegible]
[illegible]
7 [illegible]
[illegible]
8 Te pesitā [illegible]
[illegible]
9 Rajadhāno [illegible]
khappam pattoṃ [illegible]
10 Sa [illegible]
Pubbevaṃ abhichāresi, etthavāso bhavissati
11 Ehi [illegible] dhammaṃ,
ekaṃ [illegible]
12 [illegible]
[illegible]
13 Sotaṃ [illegible]
[illegible]
14 Sa [illegible]
pattiko [illegible]

[1] Variant [illegible]
[2] Variant [illegible]
[3] Variant [illegible]
[4] Variant [illegible]

15 [illegible]

16 [illegible]

17 [illegible]

18 [illegible]

19 [illegible]

20 [illegible]

## 2. Padhāna Sutta

1 [illegible]

2 [illegible]

3 [illegible]

4 [illegible]

5 [illegible]

6 [illegible]

7 [illegible]

8 [illegible]

9 [illegible]

[illegible]

10 [illegible]

11 [illegible]

12 Kāmā te paṭhamā senā dutiyā arati vuccati,
[illegible] khuppipāsā te, catutthī taṇhā pavuccati.

1 Thīnaṃ middhaṃ te, chaṭṭhā bhīrū pavuccati,
[illegible] vicikicchā te, makkho thambho te aṭṭhamo.

14 [illegible] samukkaṇṣe pare ca avajānāti'

1 [illegible] Namuci, te senā kaṇhassa' ādippahārāpi,
[illegible]

17 Pagāḷhā ettha [na] dissanti [illegible]

18 Samantā [illegible] Sabbato sevālapaṭaṃ
[illegible]

19 [illegible]

20 [illegible]

21 [illegible] ''

22 [illegible] padā pahāya,
[illegible]

23 [illegible]

24 [illegible]

2 [illegible] ādāyatā ti

[1] Variant [illegible]
[2] Variant [illegible]
[3] Variant [illegible]
[4] Variant [illegible]
[5] Variant [illegible]

## 3 Metta-Sutta

1 Karaṇīyam-atthakusalena
yaṃ, taṃ santaṃ padaṃ abhisamecca,
sakko ujū ca sūjū ca
suvaco c'assa mudu anatimānī
2 santussako ca subharo ca
appakicco ca sallahukavutti
santindriyo ca nipako ca
appagabbho kulesu ananugiddho,
3 na ca khuddaṃ samācare kiñci,
yena viññū paro upavadeyyuṃ,—
"Sukhino vā khemino hontu,
sabbe sattā bhavantu sukhit'attā
4 Ye keci pāṇabhūt' atthi,
tasā vā thāvarā vā anavasesā,
dīghā vā ye mahantā vā,
majjhimā rassak'aṇuka-thūlā,
5 diṭṭhā vā ye vā adiṭṭhā,
ye ca dūre vasanti avidūre,
[illegible]
sa[illegible]
6 Na paro paraṃ nikubbetha,
nātimaññetha katthaci naṃ kañci,
vyārosanā paṭi[illegible]
nāñña-m añña[illegible] dukkham-icchey[illegible].
7 Mā[illegible]
ā[illegible]
evaṃ pa[illegible]
[illegible]
8 Mattā[illegible]
[illegible]
[illegible]
[illegible]
9 T[illegible]
sayaṃ vā y[illegible]
etaṃ satiṃ adhiṭṭhey[illegible]
brahmam-etaṃ vi[illegible]

10. Diṭṭhi-ca anupagamma,
sīlavā dassanena sampanno,
kāmesu vineyya gedhaṃ,
na hi jātu gabbhaseyyaṃ puna-r-eti-ti.

## 4. Dhammika-Sutta

(*Abridged*)

[illegible]

1 [illegible]
kotūhalakaro ālvako sādhu hoti,
yo vā agārā anagāriyaṃ eti
agāriyo vā pan' upāsakattaṃ.

2 Tuvaṃ hi lokassa sadevakassa
gatiṃ pajānāsi parāyanañ-ca :
na c' attha' tulyo upuṇ'atthadassī,
tuvañ-hi Buddhaṃ pavaraṃ vadanti.
Ye keci' ime titthiyā vādasīla,
ājīvikā vā yathi vā niganthā,
[illegible]
[illegible]

4 [illegible] vādasīlā,
vuddhā c'āpi brahmaṇā santi keci,
sabbe tuyo atthabuddhā bhavanti,
ye vā pi c' aññe vādino maññamānā.
Ayaṃ hi dhammo upaṇṇo sukho ca,
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

7. Na ve vikāle vicarevya bhikkhu,
gāmañ-ca piṇḍāya carevya kāle,
akālacāriṃ hi anajanti saṅgā
tasmā vikāle na caranti buddhā

8. Rūpā ca saddā ca rasā ca gandhā
phassā ca ye sammadayanti satte,
etesu dhammesu vi[illegible]
kālena so pāvise' pāsarāsa[illegible]
[illegible]
eko paṭikkamma rahe nisīde
[illegible]
nicchāraye saṅgahit'attabhāvo

10. Naro pi so sallapeṭhāvakena
nāṭhena vā kenaci bhikkhunā vā,
dhammaṃ pariyāyaṃ [illegible]
na [illegible]ṭhaṃ no pi par'ūpavādaṃ.

11. Vādañ hi eke paṭisenayanti,
na te passapāma parittapaññe,
tato tato ne passanti saṅgā,
vittaṅ-hi te tattha gamenti dūre.

12. Piṇḍaṃ vihāraṃ sayan'āsanañ-ca
āpañ-ca saṃghāṭiraj ūpavāhanaṃ
[illegible] desitaṃ
saṃkhāya eve varapaññā-sāvako.

13. Tasmā hi piṇḍe sayan'āsane ca
āpe ca saṃghāṭiraj'ūpavāhane,—
etesu dhammesu anūpalitto
[illegible]

1 [illegible]

1 [illegible]

[illegible] [illegible] [illegible] [illegible]

16 Tato adinnaṃ parivajjayeyya
kiñci kvaci sāvako buddhasāno,
na hāraye, haratam nānujaññā,—
sabbaṃ adinnaṃ parivajjayeyya.

17 Abrahmacariyaṃ parivajjayeyya
angārakāsuṃ jalitaṃ va viññū,
asambhuṇanto pana brahmacariyaṃ
parassa dāraṃ nātikkameyya.

18 Sabhaggato vā parisaggato vā
ekassa v'eko na musā bhaṇeyya,
na bhāpaye', bhanataṃ nānujaññā,—
sabbaṃ abhūtaṃ parivajjayeyya.

19 Majjañ ca [illegible]
dhammam imaṃ rocaye yo gahaṭṭho,
na pāyaye, pipataṃ[6] nānujaññā
"ummādanan-taṃ" iti naṃ viditvā.

20. Madā hi pāpāni karonti bālā
kāreni[illegible] pa[illegible]
etaṃ apaccaṃ avalakkhaṇaṃ vajjayo
ummādanaṃ mohanaṃ [illegible]

21 [illegible]
musā na [illegible]
abrahmacariyaṃ [illegible]
[illegible]

22 Mwaṃ na dhāraye [illegible]
[illegible]
etaṃ hi attha[illegible]
Buddhena [illegible]

23 Tato ca pokkha[illegible]
[illegible]
[illegible]

24 Tato ca pato [illegible]
[illegible]
[illegible]

Variant bhāpaye [illegible] Variant pitaṃ
Variant dāre [illegible] Variant [illegible]

2 Dhammena [illegible] bhateyya,
payojaye dhammikaṃ so vaṇijjaṃ,
etaṃ gihī vattayaṃ appamatto
Sayampabhe nāma upeti deve"-ti.

[illegible] Isisiṅga Sutta

1 "Pakk olano dukkhakato [illegible] ',—ti Devaro gopo,
'anutīre Mahiy' [illegible]
channā kuṭi [illegible]
atha ce patthayasi [illegible] deva
2 "Akkodhano [illegible] Bhagavā
"anutīre Mahiy' ekarattivāso,
vivaṭā kuṭi, nibbuto 'gni —
atha ce patthayasi, pavassa, deva."
3. "Nodakaṃ [illegible] Devaro gopo,
"kneche sūlhattṇe caranti gāvo,
vuṭṭhim-pi sahevyum-āgatam,—
atha ce patthayasi, pavassa, deva
4 "Baddhā hi bhisī susaṃkhatā [illegible] Bhagavā,
"tiṇṇo pāragato vitevya ogham,
attho bhisiyā na vijjati,—
atha ce patthayasi, pavassa, deva
5 "Gopī mama [illegible] Devaro gopo,
"dīgharattaṃ saṃvāsiyā manāpā,
tassa na [illegible] kiñci pāpaṃ,—
atha ce patthayasi, pavassa, deva
6. "Cittaṃ [illegible] Bhagavā
"dīgharattaṃ paridantaṃ susantaṃ
pāpaṃ pana me na vijjati,—
atha ce patthayasi, pavassa, deva.
7 "Attavetanabhat [illegible] Devaro gopo
"puttā ca me samānyā arogā,
tesaṃ na [illegible] kiñci pāpaṃ —
atha ce patthayasi, pavassa, deva
8 "Nāthaṃ bhataṃ [illegible] Bhagavā
"upaṭṭhenā caraṃ sabrahmake,

atthe bhattyā na vijati,—
atha ce patthayasi, pavassa, deva.
[illegible]
' gotiharaṇiyo pavenīyo pi atthi,
o abbho pi gavampati ca atthi, —
atha ce patthayasi, pavassa, deva
10 N'atthi vassā, n'atthi dhenupā'' [illegible]
gotiharaṇiyo pavenīyo pi n'atthi
asabbho pi gavampat'idha n'atthi
atha ce patthayasi, pavassa, deva.''
11 [illegible]
''dānā muñcamānā navā sunappahānā,
na hi sakkhanti dhen[illegible]
atha ce patthayasi, pavassa [illegible]
12 'Ubbho-r-iva chetvā bandhanāni' [illegible]
''nāgo pūtilataṃ va dālayitvā
[illegible]
atha ce patthayasi, pavassa, deva.'
13 Nimmañ-ca thalañ-ca pūrayanto
mahāmegho pāvassi tāvad-eva
Sutvā devassa vassato
mam-attham Dhaniyo abhāsatha
14 ''Lābhā vata no anappakā
ye mayaṃ Bhagavantaṃ ad assāma.
Saraṇaṃ taṃ upema, Cakkhuma,
[illegible]
15 [illegible]
[illegible]
[illegible]
[illegible]
16 [illegible]
[illegible]
[illegible]
[illegible]
17 [illegible]
[illegible]
[illegible]
na hi so [illegible]

## 6. Dvayatânupassanâ

[ Yato bhikkhave, sadevakassa lokassa samudayañca [illegible] pajânâti sadevakassa lokassa 'idap[illegible] [illegible] yathâbhûtaṃ sammappaññâya [illegible] [illegible] sadevakassa [illegible] sadevamanussâya [illegible] yathâbhûtaṃ sammappaññâya [illegible] [illegible] bhikkhave bhikkhunâ [illegible] phassap pajânitabbaṃ [illegible] [illegible] Bhagavâ, idam vatvâ Sugato athâparaṃ [illegible] Satthâ ]

1. Anattaṃ attatânaṃ passa [illegible]
   [illegible]
2. Yena yena [illegible]
   [illegible]
3. An[illegible]
   [illegible]
4. Hûpâ [illegible]
   [illegible]
5. Sadevakassa [illegible]
   [illegible]
6. 'Sukhino [illegible]
   [illegible]
7. Yato pare [illegible]
   [illegible]
8. Nivâtaṃ [illegible]
   [illegible]
9. Bhavatap[illegible]
   Mârâdheyyâpanâ [illegible]
10. Ko nu [illegible]
    [illegible]

[1] [illegible]
[2] [illegible]
[3] [illegible]

## 7. Ratanattaya

1 [illegible] vā huram vā,
saggesu vā yaṃ ratanaṃ paṇītaṃ,
na no samaṃ atthi Tathāgatena,—
idam pi Buddhe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

2 [illegible] paṇītaṃ
yad-ajjhagā Sakyamuni[1] samāhito,
na tena dhammena sam' atthi kiñci,—
[illegible] paṇītaṃ,
etena saccena suvatthi hotu.

3 [illegible] suciṃ[2]
samādhim-ānantarikañ-ñam-āhu,
samādhinā tena samo na vijjati
idam-pi Dhamme ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

4 Ye puggalā aṭṭha satam pasaṭṭhā,
cattāri etāni yugāni honti,
te dakkhiṇeyyā Sugatassa sāvakā,
etesu dinnāni mahapphalāni,—
idam pi Saṃghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

Ye su-ppayuttā manasā daḷhena
nikkāmino Gotama-sāsanamhi,
[illegible]
[illegible]

5 [illegible]
[illegible]
[illegible]
[illegible]
idam pi Saṃghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

[1] Varant. [illegible]  [2] Varant. [illegible]

7. Ye ariyasaccāni vibhāvayanti
gambhīrapaññena sudesitāni
kiñcāpi te honti bhusa-ppamattā,
na te bhavaṃ aṭṭhamam-ādiyanti
idam-pi Saṃghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

8. Sal ā v'assa dassanasampadāya
tayas su dhammā jahitā bhavan
sakkāya-diṭṭhi vicikicchitañ-ca
sīlabbataṃ vā pi yad-atthi kiñci,
catūh' apāyehi ca vippamutto
chaḷābhiṭhānāni [illegible]
idam-pi Saṃghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

9. Kiñcāpi so [illegible] pāpakaṃ
kāyena vācā [illegible]
abhabbo so tassa paṭicchadāya,
abhabbatā diṭṭhapadassa vuttā,—
idam-pi Saṃghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

10. Vana-p[illegible]
gimhāna [illegible] pa[illegible]
tathūpamaṃ [illegible]
abbhanagāre [illegible]
idam-pi Buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

11. Varo varaññū varado varāharo
anuttaro dhammavarābhigaṇḍī
[illegible]
idam-pi Buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

12. Khīṇaṃ purāṇaṃ navaṃ n'atthi sambhavaṃ,
virattacittā āyatike bhavasmiṃ
te khīṇabījā avirūḷhichandā
nibbanti dhīrā yathayam padīpo
idam-pi Saṃghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

## 8. Kama-Sutta

1 [illegible]
[illegible]
2 [illegible]
[illegible]
3 [illegible]
[illegible]
4 [illegible]
[illegible]
5 [illegible]
[illegible]
6 [illegible]
[illegible]

## 9. Salla-Sutta

1 [illegible]
[illegible]
2 [illegible]
[illegible]
3 [illegible]
[illegible]
4 [illegible]
[illegible]
5 [illegible]
[illegible]
6 [illegible]
[illegible]
7 [illegible]
[illegible]
8 [illegible]
[illegible]

1 Variant [illegible]
2 [illegible]
3 Variant [illegible]
4 Variant [illegible]
5 [illegible]
6 Variant [illegible]
7 Variant [illegible]
8 [illegible]
9 [illegible]

9. Tassa [illegible]
ubbo [illegible]
10. Pari[illegible]
[illegible]
11 Na [illegible]
[illegible]
12 Ki[illegible]
na [illegible]
13 [illegible]
[illegible]
14. [illegible]
[illegible]
15 [illegible]
[illegible]
16 [illegible]
[illegible]
17 [illegible]
[illegible]
18 [illegible]
[illegible]
19 [illegible]
[illegible]
20 [illegible]
[illegible]

## 10. Suppāsitā Vāsā

1 Tato ca vā[illegible]
pate ca na [illegible]
2 P[illegible]
[illegible]
3 Sa[illegible]
[illegible]
4 Yan[illegible]
[illegible]

[1] Variant [illegible] [2] Variant [illegible] [3] Variant [illegible]

# IX

# SAMYUTTAKA

## 1. Accanti

1. Accenti kālā tarayanti rattiyo,
vayogunā anupubbaṃ jahanti ;
[illegible]
puññāni kayirātha sukhāvahāni.

2. Accenti kālā tarayanti rattiyo,
vayogunā anupubbaṃ jahanti ;
[illegible]
lokāmisaṃ pajahe santipekkho.

## 2. Kuṭikā

1. Kacci te kuṭikā n' atthi, kacci te n' atthi kulāvakā,
kacci santānakā n' atthi, kacci mutte si bandhanā ?

2. Tappaṭibhāgā te kuṭikā n' atthi, tappaṭibhāgā te n' atthi kulāvakā,
tappaṭibhāgā santānakā n' atthi, tappaṭibhāgā mutte mahi bandhanā

3. Kiṃ tāhaṃ kho kaccāyana, kiṃ te bhāsāmi kulāvakaṃ,
kiṃ te santānakaṃ bhāsāmi, kiṃ tāhaṃ bhāsāmi bandhanaṃ ?

4. Mātaraṃ kuṭikaṃ brūsi, bhaccaṃ brūsi kulāvakaṃ,
putte santānake brūsi, tṛṣṇāhaṃ me brūsi bandhanaṃ

5. Sāhu te kuṭikā n' atthi, sāhu n' atthi kulāvakā,
sāhu santānakā n' atthi, sāhu mutte si bandhanā

## 3. Paṭipadā

1. Kati loke samuppannā, yehi loko pakappati,
bhavataṇhā pattiṭṭhānā, anīghaṃ, kataṃ pavecca taṃ mayan-ti ?

2. Cattāro loke pajotā, yehi loko pakappati,
dve tapati ādicco, rattiṃ vāti candimā,
atha aggi divārattiṃ, tattha tattha pabhāsati,
Sambuddho tapatam settho, so ahā ni ottarā ti.

## 4. Sarā

1 Kuto sarā nivattanti, kattha vaṭṭaṃ na vattati,
kattha nāmañ-ca rūpañ-ca asesaṃ uparujjhati ti ?

2 Yattha āpo ca paṭhavī tejo vāyo na gāhati,
ito sarā nivattanti ettha vaṭṭaṃ na vattati
ettha nāmañ-ca rūpañ-ca asesaṃ uparujjhati ti

## 5. Indaka

1 'Rūpaṃ na jīvan ti vadanti bālā
kaṭhaṃ nvayaṃ vindati maggapaññaṃ
kuto' assa aṭṭhiyakapuṇḍam-eti,
kaṭhaṃ nvayaṃ sañjati-abhi-ccaṃ ti ?

2 Pathaviṃ-n-ālaṃbiya hoti, kataṃ hoti, abbhataṃ
abbhataṃ jāyati pesi, pesi rūpaṃ ti vuccati,
ghanā pasākhā nayanti, esā senā ca nāmaṃ ca,
yañ-c' assa bhāro ti ito ti nāmaṃ pāmaṃ-ca bhajjatuyā,
tena so tattha vāpeti, nat-thi kāyena-ti nāmato ti

## 6. Kasi

1 Kassako paṭipajjassu, yathā passāmi te kasiṃ,
kassako pucchito bhoti, kathaṃ jānemu taṃ kasiṃ ti ?

2 Saddhā bījaṃ tapo vuṭṭhi, paññā me yuganangalaṃ,
hiri me mano yottaṃ, satā me phālapācanaṃ

3 Kāyagutto vacīgutto, ahāre udare yato,
saccaṃ karomi niddānaṃ, sorecco me pamocanaṃ

4. Viriyaṃ me dhuradhorayhaṃ, yogakkhemādhivāhanaṃ,
gacchati anivattantaṃ, yattha gantvā na socati

5. Evaṃ esā kasi kattha, sā hoti amatappalā,
etaṃ kasiṃ kasitvāna sabbadukkhā pamuccati ti

## 7. Jaṭā

1. Antojaṭā bahijaṭā jaṭāya jaṭitā pajā,
taṃ taṃ, Gotama, pucchāmi, ko imaṃ vijaṭaye jaṭaṃ ti ?

2 Sve pattabbe naro sapañño cittam paññañ ca bhāvayaṃ,
[illegible] pako bhikkhu so [illegible] vijitavī jitaṃ

3-4 [illegible]
[illegible]
[illegible]
[illegible]

## 8. Acchanā

1 [illegible] kathaṃ yuttā bhavissati ?

2 [illegible]

3 [illegible] pajānanā,
[illegible] pajānavā

4 [illegible]

## 9. Brahmacāra

1 [illegible] dhāraṇaṃ,
[illegible]

2 [illegible]
[illegible]

3 [illegible]
[illegible] vattati,

4 [illegible] anuttaraṃ
[illegible] dhāraṇaṃ pavattati

## 10. Vassakā

1 Kenaṃ divā ca rato ca sadā paññāṇaṃ pavaḍḍhati,
[illegible] ?

2-3. Arimaropā vanaropā ye ‚anī setukirakā,
pāpiñ ca ulāpanañ ca ye dalā ti upassayam.
Tesāp divā ca ratto ca sadā pañhāmo pavaddhati,
dhammattha silasampanno te jatā saggagāmino-ti

## 11. Kavi

1 Kiṁ su nidhānam gatiyā, kiṁ su tesam vyañjanam?
kiṁ su sandissatā gatiyā, kiṁ su gotthānam seyyo ti?

2 Chando nidānam gatiyā, akkharā tesam vyañjanam,
nāma sandissatā gātiyā, kavi gotthānam seyyo ti

## 12. Upacilā

1 Tiyat pasi ca Yāmā ca Tusitā cāpi devatā
Nimmānaratino devā ye devā Vasavattino,
tattha cittam pay thetu, rattiṁ paccanubhāsaṇi?

2 Tāvatiṁsā ca Yāmā ca Tusitā cāpi devatā,
Nimmānaratino devā ye devā Vasavattino,
kāmabandhanabaddhā te enti Māravasaṁ pasu

3-4 Sabbādittā loko sabbā loko pajjhāpito,
sabbo pajjhāyito loko sabbā loko pakampito
Akampitam asantāsim apattim ajjhasevitam,
ogatī yattha Mārassa tattha me nirato mano-ti

## 13. Sisupālā

1. Kiṁ nu uddissa muṇḍā-, samaṇī vā dissasi,
na ca roceṣi pāsādam, kiṁ nāma c' ānu mohāsi?

2. Ito bahiddhā pāsādā dissanti pāsādā yeⁱ,
na tesaṁ dhammaṁ rocemi na te dhammassa kovidā

3 4 Atthi Sakyakule jāto Buddho appaṭipuggalo
sabbabhibhū Māranudo sabbatthesu aparājito,
Sabbakammakkhayaṁ patto vimutto upadhisaṅkhaye,
so mayhaṁ Bhagavā Satthā, tassa rocemi sāsanan-ti

1 Variant: kiṁ/ssaṁ. 2 Variant: samādānā. 3 Variant: ye.

## 14. Sela

1 Ken' ithan pakatan bimbam [illegible] bimbassa karako,
[illegible] bimbam [illegible] [illegible] bimbam [illegible] ?

2 [illegible] pakatan, [illegible] [illegible] pakatan aghan,
[illegible] [illegible] [illegible] [illegible]

3 4 [illegible] [illegible] [illegible]
[illegible]
Evim khandhā ca dhātuyo cha ca āyatanā imā
[illegible] [illegible] [illegible]

## 15. Vajira

1 [illegible] pakato [illegible] [illegible] karako,
[illegible] [illegible] [illegible] ?

2 [illegible] [illegible] [illegible] [illegible] ?
[illegible] [illegible] [illegible] [illegible]

3 [illegible] [illegible] [illegible]
[illegible] khandhesu santesu, 'sattho' iti samaññati

4 [illegible] dukkhaṃ [illegible] [illegible] [illegible] ca,
[illegible] [illegible] [illegible] [illegible] [illegible]

## 16. Piya

1 [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

2 [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ?

3 [illegible] [illegible] [illegible] [illegible]

## 17. Ālavaṃ

1 Kim-su'ddha vittaṃ purisassa settham
kim-su suciṇṇaṃ sukham-āvahāti
kim-su have sādutaraṃ rasānaṃ,
kathaṃ-jīvi jīvitam-āhu settha[1]-ti ?

2 Saddh'īdha vittaṃ purisassa settham
dhammo suciṇṇo sukham-āvahāti
saccaṃ have sādutaraṃ rasānaṃ
paññājīviṃ jīvitam-āhu settha[1]-ti

3 Kathaṃ-su tarati oghaṃ kathaṃ-su tarati aṇṇavaṃ,
kathaṃ-su dukkhaṃ acceti kathaṃ-su parisujjhati-ti ?

4 Saddhāya tarati oghaṃ appamādena aṇṇavaṃ
vīriyena dukkhaṃ acceti paññāya parisujjhati-ti

5 Kathaṃ-su labhate paññaṃ, kathaṃ-su vindate dhanaṃ
kathaṃ-su kittiṃ pappoti, kathaṃ mittāni gantha[1]-ti
asmā lokā paraṃ lokaṃ kathaṃ pecca na socati-ti ?

6-8 Saddahāno arahataṃ dhammaṃ nibbānapattiyā
sussūsā labhate paññaṃ appamatto vicakkhaṇo
Patirūpakāri dhuravā uṭṭhātā vindate dhanaṃ
saccena kittiṃ pappoti, dadāṇo mittāni gantha[1]-ti
asmā lokā paraṃ lokaṃ evaṃ pecca na socati
Yassete caturo dhammā saddhassa ghara-medhino
saccaṃ dammo dhiti cāgo, sa ve pecca na socati
asmā lokā paraṃ lokaṃ evaṃ pecca na socati-ti

9 Idha aññe pi pucchevvu puthu samaṇa-brāhmaṇe
yadi saccā damā cāgā khantiyā labbhayo 'idha vijjati-ti ?

10 Kathaṃ-su dāni pucchevvaṃ puthu samaṇa-brāhmaṇe
yo 'haṃ ajja pajānāmi yo attho samparāyiko ?

11-12 Atthāya vata me Buddho vāsāy' Ālavim āgato
yo 'haṃ ajja pajānāmi yattha dinnaṃ mahapphalaṃ
So 'ahaṃ vicarissāmi gāmā gāmaṃ, purā puraṃ
namassamāno Sambuddhaṃ dhammassa ca sudhammatan-ti

[1] Vanasā : [illegible]

## 18. Jaṭila

1. Na vannarūpena naro sujiṇṇo,
na vissase itara-dassanena,
susaṇṭhitānaṃ hi viyañjanena,
asaṇṭhitā lokam imaṃ caranti.
2. Eko rājako mattikakuṇḍalo va,
lohaḍḍhamaso va suvaṇṇachanno,
caranti eke parivārachannā,
anto asuddhā bahi-sobhamānā ti.

## 19. Vedanā

1. Na vedanaṃ vedayati sapaṇḍito
sukhaṃ pi dukkhaṃ-ti bahussuto pi,
ayañ-ca dhīrassa puthujjanena
mahā viseso kusalassa hoti
2. Sukhāta-dhammassa bahussutassa
sampassato lokam-imaṃ paraṃ-ca
ṭhānassa dhammaṃ na mathenti cittaṃ,
anaṭṭhato so pajahātam-eti.
3. Tassānurodhā athavā virodhā
vi hūpanā atthagatā na santi,
padaṃ ca ñatvā virajaṃ asokaṃ
sammā pajānāti bhavassa paragū ti.

## 20. Ākāsaṃ

1-3 Yathā pi vātā ākāse vāyanti vividhā puthu,
purattharā pacchimā cāpi uttarā atha dakkhiṇā,
Sarajā arajā tapo sītā ekhā ca ekadā,
adhimattā anattā ca puthu vāyanti māluta,
Tath' ev' anekadhā-p' ekasmiṃ santo pajjati vedanā,
sukhadukkhasamuppatti adukkham-asukhā ca yā.
4 Yato ca bhikkhu ñāṇī sampajano u tādhi,
tato so vedanā sabbā parijānāti paṇḍito.
5 So vedanā ñāṇaya diṭṭhe dhamme anāsavo
kāyassa bhedā dhammaṭṭho sankhyaṃ nopeti vedagū ti.

# X

# THERA-THERĪ-GĀTHĀ

## 1. Sarabhanga

1. Sare hatthehi bhañjitvā katvāna kuṭim archisaṃ,
tena me 'Sarabhaṅgo-ti nāmaṃ sammuti vā ahū
2. Na maṇḍaṃ kappate amhākaṃ theha bhañjituṃ,
nikkhāpadā no pabbajjā Gotamena vasaṃvadā
3. Sakalaṃ samattaṃ rogaṃ Sarabhaṅgo nāsayaṃ pubbe,
so 'yaṃ roga-dukho vaccamakare sāsadevasa
4. Yen' eva maggena gato Vipassī,
yen' eva maggena Sikhī ca Vessabhū
Kakusandha Koṇāgamanā' ca Kassapo
ten' añjasena agamāsi Gotamo.
5. Vitatanhā anīdānā santā Bodhiṃ khay'ogadhā,
yeh' ayaṃ desito dhammo dhammabhikkhu tadhi'
6. Cattāri ariyasaccāni anukampāya pāṇinaṃ,
dukkhaṃ samudayo maggo nirodho dukkhasaṃkhayo.
7. Yasmiṃ nibbattate' dukkhaṃ samsāraṃ anantakaṃ
bheda imassa kāyassa jīvitassa ca saṃkhayā
aṇḍo punabbhavo n' atthi, suvimutto 'mhi sabbadhi-ti

## 2. Mahākaccāyana

1. Kammaṃ bahukaṃ na kīraye, pattu ca jeyyā janaṃ, na ayyame .
so usuko ca ānuladho atthaṃ ruñcati yo sukhadhivaho
2. 'Paṅko' ti hi naṃ avedayuṃ' yāvaṃ vanalapūjanā ku'esu,
sukhumaṃ sallaṃ durubbahaṃ, sakkāro kāpurisena dujjaho
3. Na parassa' ūpari thaya kammaṃ maccassa pāpakaṃ
attanā taṃ na sevejjā, kammalandhū hi mātyā

[1] Variant: Kuṭāgamana. [2] Variant: nicchāto. [3] Variant: pavedayuṃ.

4 Na pare v[illegible] cana [illegible], na pare vacarā mun[illegible]
attā nā[illegible] vatī vā [illegible] [illegible] tathā vadū

5* Pare ca na vijānanti [illegible] "mayam ettha yamāmase"
ye ca[illegible] tattha [illegible] medhagā

6 Jānan' ev' āpi sappañño api vitaṭṭhakkhayā
paññāya ca alābhena vitthāpi na jīvati.

7 Sabbam [illegible] sabbam passato cakkhunā,
na ca dittham adittham diṭṭhe saddhāya u[illegible]

8 Cakkhunā [illegible] yattha [illegible] vatī
paññā [illegible] yattha [illegible], bālavā dubbalo [illegible],
atha attha samuppanne, sayetha nate-āy kan ti

## 3 Sīlava

1 Sīlam ev[illegible] [illegible] ekkhetha asamam loke susikkhitam
[illegible] lābhasampattim upanāmeti sev[illegible]

2 Sīlam rakkhetha [illegible] dīghāvī pattha ano tayo cakke
[illegible] [illegible] ca pecca [illegible] ca [illegible]

3 Sīlavā hi [illegible] [illegible] sabbāmet[illegible]
dussīlo pana mut[illegible] dhamaste pajam ākaram

4 Avannañ ca akittiñ ca [illegible] labhate naro,
vaggaro kit[illegible] paramsañ ca [illegible] sīlavā

5 Ādi sīlam patiṭṭhā ca kal[illegible] ānanañ ca mātukam
pamukham sabbadhammānam ādim, tasmā sīlam visodhaye

6 Ve[illegible] ca samvaram[illegible] [illegible] [illegible] [illegible]
[illegible] ca sabbabhūtānam, tasmā sīlam visodhaye

7 Sīlam balam appaṭimam sīlam āvudhanuttamam
sīlam ābharaṇam settham, sīlam kavacam abhedakam

8 Sīlam setu manussānam sīlam sandho anuttaro
sīlam vilepanam settham yena vāti dino disam

9 Sīlam ambalatthe [illegible] sīlam pāsādeyyam uttamam
sīlam setṭho sivāho yena vāti dino disam

10 Idh' eva nindam labhati pecc' āpāye ca dummano
sabbattha dummano bālo sīlesu asamāhito

[1] Variant [illegible] [2] Variant [illegible] [3] Variant [illegible]
[4] Variant [illegible] [5] Variant [illegible]

11 Idh' eva kittim labhati pecca sagge ca summano,
sabb[illegible]
12 [illegible] paññavā pa[illegible] ottamo
manussesu ca devesu [illegible] paññanato jayan ti

## 4. Godatta

1-2 Yathap[illegible] dhure [illegible] dhuraseṭṭho
[illegible] sampayogam nāticattati,
Evam [illegible] vāhanā yathā
[illegible] [illegible] [illegible]
3 Ka[illegible] pattiṃ bhavābhavavasaṃ gatā
nerā dukkhaṃ [illegible] te 'dha [illegible] mānavā
4 [illegible] sukhā [illegible], dukkhadhammena vonatā
dvaye [illegible] bādhanti [illegible]
5 Y[illegible] dukkhe sukhasmiṃ [illegible] [illegible] [illegible] agū'
[illegible] te indriyesu [illegible], na te [illegible]
6-7 Na [illegible] eva [illegible] na yase na ca kittiyā
na [illegible] pasaṃsā [illegible] te dukkhe sukhasmiṃ ca
Sabbattha [illegible] [illegible], ulabh[illegible] va pokkhare
sabbattha [illegible] [illegible] [illegible]
8 Dhammena ca alabbho yo [illegible] ko
alābho [illegible] ko seyyo [illegible] ko
9 Yaso ca appabhūtaṃ [illegible] ayaso ca yo
ayaso ca seyyo [illegible] yaso appabhūtaṃ
10 Dh[illegible] pasaṃsā ca [illegible] ca yā
ga[illegible] 'va seyyo [illegible] ca pasaṃsā ca
11 Sukhañ ca kam[illegible] kam[illegible] dukkhañ ca paṭivekkhiyaṃ
paṭivekkhiyaṃ dukkhaṃ seyyo [illegible] kamma[illegible] sukhaṃ
12 J[illegible] ca alābhena [illegible] [illegible] ca [illegible]
[illegible] kim seyyo [illegible] kaṃ
13 Kam[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
14 [illegible]
[illegible]

[1] [illegible]
[2] [illegible]
[3] [illegible]
[4] [illegible]

## 6. Pārāpariya

1 Samanassa ahū c' ettā Pār' par yāsa bhikkhuno
ekakassa vivaccassa pavivittassa jhāyino

2. Kim hi[illegible] pubbam [illegible] kim vatam kim sacchi ākaṃ
attano kiccakar[illegible] na ca kā[illegible] upadhāye ?

3 Ito vā[illegible] [illegible] ava ajjhattā ca
arakkhi[illegible] [illegible] rakkhi[illegible] bhitiya ca

4 Ito[illegible] [illegible] ān' ca gopayaṃ,
attano kiccakar[illegible] na ca kā[illegible] upadhāye

5 Cakkhu[illegible] [illegible] ca chanda[illegible] ca vāraya
anādīnava-dassāvī, so dukkhā na hi muc[illegible]

6 Sotena[illegible] ca sadde[illegible] ca vāraya
erā[illegible] [illegible] dukkhā na hi muc[illegible]

7 An[illegible] [illegible] sati ca pa[illegible],
na so muc[illegible] dukk[illegible] gacchaṃ adhe[illegible]

8 Ambila-[illegible] [illegible] ca [illegible] anusaṃ
rasata[illegible] [illegible] nivā[illegible]

9 Sa[illegible] [illegible] kā[illegible] anusaṃ
ratto tāgad[illegible] vivaṭaṃ vi[illegible] dukkhaṃ

10. Macchi-[illegible] [illegible] yo ca akkhi rakkhituṃ,
so ca[illegible] dukk[illegible] [illegible] pañcahi.

11 [illegible] [illegible] bahu va k[illegible] ca
para[illegible] va [illegible] va citaṃ

12. Kata[illegible] [illegible] pāpakaṃ dukkhaṃ
kh[illegible] va [illegible] hitaṃ [illegible] tāvabujjhaṃ.

13 I[illegible] [illegible] bhe[illegible] ca atthiyā
[illegible] vivaṭaṃ vi[illegible] dukkhaṃ

14 15 Itthisoṇḍī [illegible] [illegible] pañcaṃ pañcasu,
tesaṃ [illegible] [illegible] yo [illegible] yaṃ,
So atthavā, [illegible] so dukkho, so vicakkhaṇo,
kāyena [illegible] [illegible] ajjhattaṃ [illegible].

16. Atho [illegible] [illegible] vaje [illegible] [illegible],
'na taṃ kiccaṃ [illegible] appa[illegible] vukkhaṃ

17 Yañ ca [illegible] [illegible] ca dhaṃ [illegible] rattiṃ
taṃ [illegible] vattetha, sa hi ve [illegible] rattiṃ

[1] Vatanto [illegible] [illegible] [illegible]

18 19 U'ccâvaceh' opayiko pateyam abhipatati',
[illegible] so pateyam.
Tadantaro [illegible]
[illegible]

20 Saddhaṁ vo yam samaṁ [illegible] paññañ ca bhāvayaṁ
pañca pañcato [illegible] bhikkhaye.

21 Sunāthavā so dhammo svākkhāto, kiṁ va vakkhāmi vaṁ
sabbeta sabbaṁ Buddhassa so naro sukhaṁ edhati te

## 6. Anuruddha

*(Abridged)*

1 "Mahicchato ca yo [illegible] yo ca [illegible]
[illegible]

2 Sato [illegible]
pavivekattho [illegible]

3 Tassa dhammā [illegible] kiṁ [illegible]
[illegible]

4. Mama sankappanā [illegible] Sattha [illegible]
[illegible]

5 Yadi me abhi sankappo [illegible]
[illegible]

6 Tassa tassa dhammaṁ [illegible]
tisso vijjā anuppattā [illegible] Buddhassa sāsanaṁ

7 Pañcapañcāsa vassāni yato nesyāko ahaṁ,
pañcavassato vassāni yato nibbānaṁ sacchikataṁ.

8 Nāho assasa passāso [illegible]
[illegible]

9 Asallīnena cittena vedanaṁ ajjhavasayiṁ,
pajjotass' eva nibbānaṁ vimokkho cetaso ahu

10 Ete pacchimakā dani [illegible]
[illegible]

11 Annabhāro pure asiṁ [illegible]
samanaṁ paṭipadesiṁ U'pattham yassa sopaṁ

1 Varnam i abhidgeleti

12 So 'mhi Sikkakho jato 'Anuruddho ti mam vidū,
upeto nacca-gītehi sampayāto pāsādiko

13 Atha addasasaṁ Sambuddhaṁ Sattarattaṁ akuppaṭṭhayaṁ
[illegible]

14 [illegible]
Tāvatiṁsa devasaṅghehi Sakkaṁ devānamindaṁ

15 Sattakkhattuṁ namassitvā abhikkantena akāsayiṁ
[illegible]

16 [illegible]

17 [illegible]

18 [illegible]

19 [illegible]

20 [illegible]

## 7. Pesakī

1 "[illegible] edisakaṁ otaraṁ,
[illegible]

2 [illegible] edisakaṁ otaraṁ
[illegible]?"

3 [illegible]

4 [illegible] pakubbati,
[illegible]

5 [illegible] edisakaṁ [illegible]?"

6 [illegible] kaccāpā
[illegible] edisakaṁ otaraṁ

7 [illegible]
[illegible]
[illegible]

8 Sace maṃ nālyo te pāpaṃ pubbe kataṃ vahessyuṃ,
puññaṃ pana vahessyāmi tena tvaṃ parihāro assa

9 Yassa brāhmaṇa tvaṃ bhīto sadā ulakamotari
tamevaṃ brāhmaṇa [illegible] te taṃ dhammo hane ''

10 —'' Kāmaṃ pāpaṃ pāpakaraṃ [illegible] samānaya,
ubhakhīṇe anaṅgaṇe bhāro [illegible] te ''

11 —''Tuyhi' eva ettako bhāro [illegible] pāpaṃ
sace hi vasi dukkhaṃ [illegible] te dukkhaṃ appaṃ
mūlaṃ pāpakaṃ karonto [illegible] vā vā'si tuvaṃ

12 Sace na pāpakaṃ karoṇaṃ karissasi kuto vā
na te dukkhā pāpaṃ tvaṃ attho upaccaga pāpaṃ

13 Sace bhāyasi dukkhassa sace te dukkhaṃ appiyaṃ
upehi Buddhaṃ saraṇaṃ [illegible] Dhammaṃ Saṅghañca tādinaṃ
samādiyahi ukkaṃ [illegible] te attha eva bhāvi ''

14 —''Upemi Buddhaṃ saraṇaṃ Dhammaṃ Saṅghañca tādinaṃ
[illegible] yaṃ [illegible] taṃ me atthāya bhāvi

15 Brāhmaṇa hi pare [illegible] [illegible] brāhmaṇo,
tevijjo vedasampanno sotthiyo ti [illegible] ti

## 8 Subhā Jīvak'ambavavatthu

*(Abridged)*

1. Jīvak'ambavanaṃ ramaṇīyaṃ gacchantiṃ bhikkhunīnaṃ Subhaṃ
dhattiko sāmaṇeresi [illegible] taṃ evaṃ abravi Subha
2. ''Kiṃ te ayyaka [illegible] mayā yaṃ maṃ o[illegible] no [illegible] ?
Na hi pabbajitāya, āvuso, purisa-saṃphassaṃ kappati ''
3. —''Dibbā ca apsarā [illegible] kiṃ te pabbajitā karissati ?
Nikkhipa kāsāvaṃ vatthaṃ [illegible] ehi ramāmase pa[illegible] te vane
4. Madhurāni ca pavanti sabbaso kusumāni ca [illegible] [illegible] dāni
paṭhamavasanto sukho uto ; ehi ramāmase [illegible] te vane
5. Kusumitasikhare ca pādape abhimaṇḍanti va [illegible] [illegible]
kā tuyhaṃ rati bhavissati, yadi ekī vanaṃ ogāhissasi ?
6. Vāla-miga-sam[illegible] sevito kāsāya-mutta-karena [illegible]
[illegible] gantum icchasi rahi taṃ bhīrukaṃ rahasyanaṃ !
7. Yadi me vacanaṃ karissasi sukhā tā ehi agāraṃ āvasa ,
pesala-mudu-vāsaṃ parikammaṃ te karontu dāriyo.''

8 "Kin te tha sikkhamānāsu kuppappattamhi asīmavaddhane
bhikkhunīdhamme kaccāre, yam disvā v' ettho ulakkhasi ?"

9 "Ajj' ev' ati sūr' ehisi, Sāvatthimhe vasantiyā tasmim
na hi n' atthi tava pavattim, nivesā, kumāri, mandalocane."

10 —"Apatthena pavattim ehisi, cakkam khuraham gavesamā
mero ivā 'ham ajjhattam, cittam me tvam Tathāgatam mañ, nivesi

11 Ma hoti lakkhitabbam te sukha-dukkhe ca ati upatthitā,
'sankhāra-saddhan' ti tam ca sattitthe' eva mano na limpati

12 Sīhap-Sūratassa nivātā, nappakampiyā vāta-vāyunā
nibbatasitā anāsavā, ādīnavam ratim, rāmaṇī' ahaṃ

13 Dubbhi hi mayā sattatā, sammohaṃ anupakaddhitā mayā
tantī ca khilā ca vicchiddhā, vividhaṃ panuditā.

14 Tamhi' ajjhāte tato khaṇḍe, sattha vikite pariphakkhate
avinde khandaso hate, kimhi tattha mamaṃ nivesaye ?

15 Tathāpanāyaṃ deho me, dhammehi vivā na vattati
dhammehi vivā na vattanto, kimhi tattha mamaṃ nivesaye ?

16 Yathā hi 'ssa makkhitaṃ addasa, ettha kaṃ bhūtaṃ kataṃ,
tamhi te vipatisāraṃ, pāpuṇā nāsaṃsakī ettakā

17 Māsaṃ vā pana māsato kataṃ, sampatte va samappādayaṃ,
anuḍāsi mallā rittakaṃ, ādāsaṃ he tiva ruppatyakaṃ

18 Vattaṃ tiva lotaṃ ettha, maṃ te bhikkhakā sa sunkā,
pikhelikā c' ettha 'vato, vividhā cakkhuvidhā 'va pindrā."

19 Uppāṭiya cakkhusā, na ca pajjitha sādhamānasā,
"hantā te cakkhu-n-harissa" — tam tassa parissa adāsi tīvade.

20 Tassa ca vacanaṃ tīvade tūṇe, tattha khaṇāpayi ca naṃ
"sattha suyā, brahmacāriṇī, na puno edisakaṃ bhaviyasati

21 Ahaṃ va ehisaṃ panaṃ, a gamī pajjitaṃ ca lūṇe va
gandhassam ūsa-vaṃ viva, apunā sattha suyā khaṇāhi no."

22 Mutā ca tato sā Dhammaṃ, a-ṃ Buddhassa sāsane
passiya vatapaṭāsakkhaṇaṃ cakkhu ase yathāpurāṇakan-ti

## 9 Isipaṭana

*(Abridged)*

1. Nagarambhi Kusuma nāme Pāṭaliputtamhi pathaviyā
mande Sakyakumāro dve bhikkhuno gunavatiyo

2. Indisi tattha eka, datvâ Bojhati, sitasampanni ca
jhân'ajjhâyanaratavo ha[illegible]yo dhutakilesayo
3. Tî pondava caritvâ bhattathân karitvâ dhotapattivo
eka[illegible] sukhanisinnâ [illegible] gira ab[illegible]resum
4. "Pasadikâ 'si, ayye Indasi, [illegible] te [illegible]
kim disvâna vikkam athasi [illegible] anuvattasi?"
5. Evam anuvâjjamânâ [illegible] kassa kassâ
Indâsi [illegible] abravi. Sutvâ Indâ [illegible] vathâ 'mhi pabbajitâ
6. Ujjeniyâ parivare mahâm pati [illegible] setthi
tassa 'mhi ekâ dhitâ [illegible]
7. Atha me Sikhato [illegible] ugacchi [illegible]
setthi [illegible] tassa mayi [illegible]
8. Sassuyâ sassurassa ca [illegible] pitum pañcanam upacamma
sirasâ kamma[illegible] pade vandiyâna vathâ 'mhi [illegible]
9. Yâ mahâm [illegible] kassa [illegible] [illegible] pañca
tam ekav'ekam[illegible] disvâ [illegible] [illegible]
10. Annena pânena ca khajjena ca vattha[illegible] ca tattha sa[illegible]tam
châdemi upanayâmi ca dem[illegible] ca [illegible] pattapam
11. Kâlena utthâya [illegible] [illegible]
ummira dhotahatthapadâ pañjalikâ [illegible] upem
12. Koccham pasidam [illegible] ca [illegible] ca gantvâ
pattakammakarika [illegible] pattam [illegible]
13. Sayam eva odanam sadhayami sayam eva bhojanam dhovim
nâta va ekapottakam tattâ bhattam [illegible]
14. Evam mam bhattikatam anuttaram karitvâna tam [illegible]
utthâyakam analasam [illegible] dussate bhattâ
15. So mâtarâ ca pitarâ ca bhanati "Apucchi' âham gamissâmi,
Isi[illegible]ā na sakkâ vaccham ekâ me 'ham [illegible]"
16. "Mâ evam, putta, [illegible] Indâsi [illegible] [illegible]
utthâyakâ analasa, kim tuyham na rocate, putta?"
17. "Na ca me hamsate kâmo, na cânâpi Isi[illegible] sakkâ vaccham,
dessâ 'va me [illegible] me [illegible] âpucchi' âham gamissâmi."
18. Tassa vacanam sutvâ sassu assuni ca me apucchatha
"Kissa tayâ aparaddham, bhaṇa v[illegible]sacchi yathâbhûtam."

[1] The word saha is omitted in one of the manuscripts consulted by the late Professor R. Pischel in preparing the text. Cf. verse 8, where sasu does not occur at all before vaccham in an identical expression.

19 "Na pi [illegible] eva na [illegible]
[illegible] [illegible] [illegible] [

# XI

# APADĀNA

## 1. Upāli-Apadāna

*( Abridged )*

1 Nagare[1] Haṃsavatiyā Sujato nāma brāhmaṇo
assikaṭṭhe[2] pasutaṭṭhāne[3] vaḍḍhakīyā

2 Ajhāyaṃ anantaṭṭhāne tuṭṭhaṃ vedena pāraṃ
Jakkhaṃ [illegible] ca [illegible]

3 Pajānāmi na pāsāṇaṃ mānatthaddho ahaṃ tadā.
'buddho' [illegible] 'nuppajjate Jino.

4. Assosuṃ [illegible] Pabhāvitā [illegible]
[illegible] [illegible] [illegible]

5. Vitthārikaṃ [illegible] [illegible]
[illegible] [illegible] Haṃsavatiyaṃ

6 Sobhitaṃ [illegible] [illegible]
katvā [illegible] [illegible]

7 Kaṭṭhaṃ ca [illegible] [illegible]
[illegible] [illegible]

8 Janta, [illegible] [illegible]
[illegible] [illegible]

9 Assadvo [illegible] [illegible]
[illegible] [illegible]

10 Arakkhaṃ [illegible] [illegible]
'[illegible] [illegible]

11 Ava [illegible] [illegible]
[illegible] [illegible]

12 "Nat[illegible] [illegible] [illegible]
[illegible] [illegible]

13 Tadanantaro [illegible] [illegible]
[illegible] [illegible]

14 Adhivāsesuṃ [illegible] [illegible]
[illegible] [illegible]

[1] Variant [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

15 [illegible]

16 [illegible]

17 [illegible]

18 [illegible]

19 [illegible]

20 [illegible]

21 [illegible]

22 [illegible]

23 [illegible]

24 [illegible]

25 [illegible]

26 [illegible]

27 [illegible]

28 [illegible]

29 [illegible]

30 [illegible]

31 [illegible]

[1] Variant [illegible]

[2] Variant [illegible]

33 Mamako bal[illegible] yo rajjo [illegible] vassa ca [illegible]
[illegible] karapam [illegible] [illegible]
34 Upadesu [illegible] [illegible]
[illegible]
35 Eteh [illegible] khattiye [illegible]
[illegible] [illegible] .
36 Tath' eva tvam [illegible] [illegible] [illegible]
[illegible]
36 Tathiye [illegible] Mera[illegible]
[illegible]
37 [illegible] [illegible]
[illegible]
38 [illegible]
[illegible]
39 Suttantam [illegible] Vinayam [illegible]
[illegible] Buddhavacanam [illegible]
40 [illegible]
[illegible]
41 Paññiya [illegible] [illegible]
[illegible]
42 [illegible]
[illegible]
43 Porāṇakavaṃsāro [illegible]
[illegible]
44 [illegible]
[illegible]
45 Ete sab[illegible] [illegible]
[illegible]
46 Yo koci Vinaye [illegible]
[illegible]
47 Bhikkhuno[illegible]
[illegible]
48 Vāvatā Buddhabhāsitam [illegible]
[illegible]
49 Mama kammam [illegible]
bhikkhusaṅghe [illegible]

* Variant [illegible].

50 [illegible]
[illegible] Vrasa [illegible]
51 [illegible]
[illegible]

52 [illegible] Vrasa [illegible]
[illegible] Vrasa [illegible] khattiyo
[illegible] [illegible] yassibho, [illegible] ca
54 [illegible]
[illegible] [illegible] [illegible] [illegible]
55 [illegible] [illegible] [illegible] [illegible] ādaḍḍhyo tada,
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
56 [illegible] [illegible] [illegible] [illegible]

## 2. Subhūti-Apadāna

*(Abridged)*

1 [illegible]
[illegible] pattasā suropitā
2 [illegible]
ekākiko adutiyo vaṇṇī Nisabhe tadā
3 [illegible] tadā,
pavattapaṇḍapattehi upaṭṭhahiṃsu tadā
4 Nānāpupphehi [illegible]
ādāyāhaṃ [illegible]
5 [illegible]
[illegible] ahaṃ
6 [illegible]
[illegible]
7 Appaṭiṭṭhe [illegible]
Tadā mettena Sambuddho [illegible]
8 Tinabhūsakā [illegible]
[illegible]
9 [illegible]
pāṇehisaṃhaṭe [illegible] tadā
10 Sālarājā va [illegible] va dyuto,
[illegible] tadā
11 [illegible]
[illegible] tadā
12 [illegible]
[illegible] tadā
13 Disvā [illegible]
"Devo nu kho [illegible]
14 Na [illegible] nato
[illegible] Sattā [illegible]
15 [illegible]
nānā pupphehi [illegible] tadā
16 Pupphāsanaṃ paññapetvā [illegible]
[illegible]
17 "Idaṃ me āsanaṃ [illegible], paññattaṃ [illegible],
[illegible] [illegible]
18 [illegible]
[illegible]

19 [illegible]

20 [illegible]

21 [illegible]

22 [illegible]

23 [illegible]

24 [illegible]

25 [illegible]

26 [illegible]

27 [illegible]

28 [illegible]

29 [illegible]

30 [illegible]

31 [illegible]

32 [illegible]

33 [illegible]

34 [illegible]

35 [illegible]

36 [illegible]

## 3. Khemāpadāna

( Abridged )

1 [illegible]
[illegible] Mahāsālā [illegible]

2 Saha [illegible]
[illegible]

3 [illegible]
[illegible]

4 Bimbisāro [illegible]
[illegible] Vebhāra [illegible]

5 'Rāmaṇeyyaṃ Vebhāra [illegible]
[illegible] Nandana [illegible]

6 Yena Veyyāvaṭikaṃ [illegible]
[illegible] Nandanaṃ [illegible]

7 Tam satvā vanasaṇḍaṃ [illegible]
[illegible]

8 Mālāto paravārena [illegible]
[illegible]

9 [illegible]
[illegible]

10 Tadā [illegible]
[illegible]

11 Appasaddaṃ anukkaṇṭhaṃ [illegible]
[illegible]

12 [illegible]
Tattheva [illegible]

13 "Idhe pavate [illegible]
vasantam-eva kantena [illegible]

14. [illegible]
[illegible]

15 Nanu [illegible]
pacchā [illegible]

16 [illegible]
[illegible]

17 Ekakaṃ sakkaṃ [illegible]
[illegible]"

18 Sā kaṇṭa [illegible]
[illegible]

19 He[illegible] kā va savaṇa kamakāra [illegible]
[illegible] rammeṇa carul[illegible]
20 Ratta[illegible] [illegible] mattha pi[illegible]
[illegible]
21 [illegible] 'ato 'ham [illegible]
[illegible]
22 Tato [illegible]
vindantā setasirā salilā vadanāsuci
23 [illegible] payodhara
[illegible]
24 [illegible] kāsa
[illegible]
25 Tato [illegible] sano
"[illegible] rattho [illegible] ramante vattha hāsā"
26 Tato [illegible] [illegible]
[illegible]
27 "[illegible] Khere [illegible]
[illegible]
28 [illegible]
[illegible]
29 Yat[illegible]
[illegible]
30 [illegible]
tato [illegible]
31. Ye rāgarattā 'nupatanti sotaṃ
sayaṃkataṃ maṅkataṃ va [illegible]
etaṃ hi chetvāna paribbajanti
anapekkhino kāmasukhaṃ pahāya"
32 Tato [illegible] [illegible]
Malam [illegible] Sattantaṃ vivayāva me
33 [illegible]
[illegible]
34 Tato [illegible] [illegible] ca naṃ pañakkhaṃ,
[illegible]
35 "Abo [illegible] [illegible] ariyāna,
vandassana kamāva ditthe nibbanatho muni"
36 Yadi te rucate rajā sasane tassa tādino
pabbajissāmi rajo 'haṃ [illegible]"

[illegible] Verses 1 [illegible]

37. Ādāsaṃ pāsaṃ ittvāna tattha sa mahipate
"anujānāmi te, bhadde pabbajjā tava sujhatu"
38 Pabbajitvā ca sāhaṃ sattamāse apāpuṇiṃ
dipalayitvā bhikkhū ca dāsa sattaviyāmatāsa
39 Nibbānaṃ sabbasaṃkhāre pariyesitvāna kevalā
catuvīsāhe atikkamma arahattaṃ apāpuṇiṃ.
40 Ito sā pāpuṇā nāvhaṃ bhāsa sattho sāmi hate,
tāyaṃ bhāsanāpi cetva vitarāmi sadāsava
41. Sāgatāṃ vata me asi mama ca Buddhasāsane
tisso vijjā anuppattā kataṃ Buddhassa sāsanaṃ ti

## 4. Mahāpajāpatī-Gotamī-Apadāna

*(Abridged)*

1 Ekadā Lokapāsoto Vesāliyaṃ Mahāvane
Kūṭāgāreṇa sā āsiṃ vasantī naraṇāyaṇī
2 Tadā Jinassa mātucchā Mahāgotamī bhikkhunī
tahiṃ setapure ramme vasī bhikkhu n' upassaye
bhikkhunī hi vimuttāhi satehi saha pañcahi
3. Rāhogatāya tass' evaṃ cittass' āsi vitakkitaṃ
"Buddhassa parinibbānaṃ sāvakā aparāyaṇā va
Rāhu-Ānanda-Nandānaṃ nāhaṃ sakkomi passituṃ
4. Ekāhaṃ āyusaṃkhāre osajjitvāna nibbutiṃ
pacchesyaṃ Lokanāthena anuññāto mahesinā"
5 Tathā pañcasatānaṃ pi bhikkhunīnaṃ vitakkitaṃ
āsi Khemādikānaṃ pi etad eva vitakkitaṃ
6 Bhūmicāle tadā āsi nāditā devadundubhī,
upassayā bhayattā va devatā sokapīḷitā
vipantā sakaruṇaṃ tattha 'nesuṃ pavattayuṃ.
7 Sabbā bhikkhunīyo ta hi upāgamuvaraṃ Gotamiṃ
nipacca sirasā pade ekaṃ vacanaṃ abravuṃ
8 "Tattha tāya lavāsitta mayaṃ ayye rahogatā,
sāsalā ca itā hi ummā nādi tā devadundubhī,
pandevā va sūyante, kim atthaṃ nūna Gotamī?"
9 Tadā avoca sā sabbaṃ yathapariyitakkitaṃ,
tāyo pi sabbā āhaṃsu yathapariyitakkitaṃ

[illegible]

[illegible]

12 "Nibbānāya vajantinaṃ kiṃ vakkhāmi" tisa vadi,

[illegible]

14 [illegible]

[illegible]

15 [illegible]

16 [illegible]

17 [illegible]

18 [illegible]

19 [illegible]

20 [illegible]

21 Okkākaṃ [illegible] Mārādhipo,

[illegible] putta[illegible]

22 [illegible]

23 [illegible] kathā[illegible]

24 [illegible] yacito mayā

[illegible] "Dānaṃ [illegible]

25 [illegible] purakkhatā

[illegible] maṃ vacanam abravi

26 "[illegible] Sugata te [illegible] tvaṃ ca, dhīra, pitā tamaṃ,

[illegible] Gotama,

27 Samvaddho [illegible] Sugata [illegible] mayā tava,

[illegible]

[1] Varaṃ [illegible]

28 [illegible]
29 [illegible]
30 [illegible]
31 [illegible] **aṭṭhaṅgikaṃ vā mahantaṃ vā taṃ** [illegible]
32 [illegible] **kalebaraṃ,**
[illegible]
33 [illegible]
[illegible]
34 [illegible]
[illegible]

[illegible]
[illegible]
36 [illegible]
[illegible]
37 "[illegible]
[illegible]
38 [illegible]
[illegible]
39 [illegible]
[illegible]
40 [illegible]
[illegible]
41 [illegible]
[illegible]
42 [illegible]
[illegible]

43 [illegible]
[illegible]
44 "[illegible]
[illegible]
45 [illegible]
[illegible]

46. Na-do kabalabhaṅgo ca vi[illegible]sokaṃ nirāsayo
[illegible] dhammatāṃ anu[illegible]ayuṃ
47. Anuvido ca tuṭṭhī sokaṃ so Jinavacchaso
tattha [illegible] dhārante [illegible] karonto pari devati
48. "Hisaṃ [illegible] pabbataṃ
[illegible] ev' [illegible] nirodhano"
49. [illegible] Gotamī
"Sutaṃ [illegible] Buddhaṃ [illegible] upaṭṭhānatappara.
[illegible] Na [illegible] putta [illegible] upaṭṭhite
[illegible] sarvaṃ putta [illegible] upāgataṃ.
51. Tava [illegible] jīvitaṃ [illegible] ojāni no,
[illegible] putta [illegible], [illegible] te parissamo
52. Buddhassa upāsikā [illegible] dassanantava,
tattha [illegible] putta, gato yattha na dissate."
53. Tam tattavā [illegible] Buddho [illegible] so etad abravi
"[illegible] vandi [illegible] Buddha yatha [illegible]"
54. "Kat[illegible] sattāhaṃ, vandituṃ Tathāgatā,
kattā [illegible] Buddha? [illegible] me akkhāhi pucchito."
55. "Ārunthaṃ [illegible] dall aparakkamo
[illegible] passa, esa Buddhaṃ [illegible]."
56. Tam [illegible] ārocesuṃ vināyakaṃ,
tato so [illegible] "kahaṃ, [illegible] Gotamī."
57. [illegible] vissaṃ [illegible] 'bhaṃ, mahāmune,
[illegible] ettavatā, vira, [illegible] rāyuka
58. Tato uttari [illegible] jino sabbadhammesu cakkhuno
[illegible] kappe [illegible]
59. Tadā tam Himsavatī [illegible] cakkhumantaṃ
[illegible]
60. Kaṭhinaṃ [illegible] tāsaṃ [illegible]
[illegible] parivāretvā [illegible]
61. [illegible] pasādetvā [illegible]
[illegible] vināyakaṃ
62. Sutvā datvā [illegible] [illegible]
[illegible] pucchavā [illegible]
[illegible]
63. Tato [illegible] [illegible]
"[illegible] [illegible] Lokanāyakaṃ
[illegible] [illegible] [illegible]

64 Sata sahassa-vato kappo Okkaka[illegible] [illegible] bhavo
Gotamo nama [illegible] Satthā loke [illegible]

65 'Tassa Dhammesu dāyādā [illegible] [illegible] [illegible]
Gotamī [illegible] [illegible] [illegible] Satthā [illegible]

66 Tassa Bodhisattassa [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]"

67 Tam [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

68 Tāvatimsesu devesu sabbak[illegible] [illegible]
nibbattā dasah' ādegbi anne abhibbav[illegible] [illegible]

69 Tatth' evādhipateyyena adhigayha [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

70 Sa[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

71 Pa[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

72 Savantiburo pā[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

73 [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

74 Tato [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

75 Pa[illegible] Adjuna Sakko [illegible] [illegible] [illegible]
tato [illegible] [illegible] [illegible] [illegible]

76 Sesi Sak[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

77 Ma[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

78 [illegible] 'Ayo 'pukampikā' ambaro [illegible] [illegible] Gotamī
vāsa tava pubbe [illegible] [illegible]

79 Asmiṃ [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]"

80 [illegible] 'Nidhayissāma'—iti [illegible] [illegible] [illegible]
Yassa dar[illegible] [illegible] [illegible] [illegible]

[1] Varam [illegible]

81 [illegible]
[illegible]
82 [illegible]
[illegible]
83 [illegible]
[illegible]
84 [illegible]
[illegible]
85 [illegible]
[illegible]
86 [illegible]
[illegible]

87 [illegible]
[illegible]
88 [illegible]
[illegible]
89 [illegible]
[illegible]
90 [illegible]
[illegible]
91 [illegible]
[illegible]

92 [illegible]
[illegible]
93 [illegible]
[illegible]
94 [illegible]
[illegible]
95 [illegible]
[illegible]

96 Tañ ãmantasi Sattha Ananda sutvãnam
"yaccha Ananda [illegible] [illegible]"
97. Tañ-Ananda [illegible]
[illegible] "[illegible] bhikkhavo
98 Pubbadakkhiṇapacchimato ottarato ca santi ye
eunar tu bhaṇḍam maytam bhikkhavo Sugat'orasã

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

# XII

# MISCELLANEOUS

## I. Buddha's Ñāṇa

1 Sabbā disā anupariggamma cetasā
* ev' ajjhagā piyataram-attanā kvaci,
evam-piyo puthu attā paresaṃ,
tasmā na hañ-ñe param-ettakaṃ-ti

2 [illegible]
Vedantagū vusita-brahmacariyo,
[illegible] Brahmaṇo [illegible] va loka
yaso' nesadā n' atthi kohañci loke-ti

3 [illegible] vā
[illegible] vā pataved vā va,
[illegible]
[illegible] Brahmaṇo ariya pi [illegible]-ti

4 Tulam-atulañ ca sambhavaṃ
bhavasaṃkhāram-ossaji muni,
ajjhattarato samāhito abhindi
kavacam-iv' atta-sambhavan-ti

5 [illegible]
[illegible] sabba
[illegible] saṅkhara,
[illegible] attha [illegible]-ti

6 Yassa n[illegible] n' atthi, panna n' atthi, kuto lata ?
[illegible] di[illegible] bandhanā muttaṃ ko taṃ nindituṃ-arahati ?
devā pi naṃ pasaṃsanti, Brahmunā pi pasaṃsito-ti

7 Avajjhaṃ katvan' eva jalato ñāṇavedaso
anuttarā upasantassa va hoto na ñāyate gati
[illegible] muttānaṃ kamma-vaṭṭ' ogha tariṇaṃ
paññāpetuṃ gati n' atthi pattānaṃ sca anāsavan-ti

* Variant [illegible] Dhammas

## 2. ABHISAMBUDDHA-GĀTHĀ

[ JĀTAKA ]

1 Apannakaṃ ṭhānam-eke dutiyam-āhu tathe-ka
etad-aññāya medhāvī taṃ gaṇhe yathā-p-anakan-ti

2 Akilāsuno vaṇṇupathe khaṇantā
udaṅgaṇe tattha papaṃ avindum,
evaṃ munī viriyabal' ūpapanno
akilāsu vinde hadayassa santin-ti.

3 Appakena pi medhāvī pabbatena vi akkhano
samuṭṭhāpet' attānaṃ aṇuṃ aṇuṃ va vindatan-ti

4 Manuññam-eva bhaseyya nāmanuññaṃ kuhecanaṃ
manuññaṃ bhāsamānassa garuṃ bhāraṃ udaccharā,
dhammañ-ca naṃ alabhethe tena c' attamano ahū ti

5 Yato yato garu dhammo yato gambhīravattanī
tad' assu kaṇhā-p-i vuṭṭhāyo, evāssu taṃ vahato dharan-ti

6 Ye vaddhaṃ apacāyanti narā dhammassa kovidā
diṭṭhe va dhamme pasaṃsā samparāye ca suggatī-ti

7 Yo allīnena cittena allīnamanaso naro
bhāveti kusalaṃ dhammaṃ yo akkhemassa pattiyā
pāpuṇe anupubbena sabbassa dukkhassa ayan-ti

8 Kodhanā akataññū ca pisuṇā ca vibhedikā
brahmacariyaṃ cara bhikkhū, so sukhaṃ na vihāsan-ti

9 Ayaṃ dosaṃ nāññāya yo kāmo paṭisevati
vipākante hanantī naṃ kuppakkho iva bhakkhitan-ti

10 Kalyāṇam-eva muñceyya, na hi muñceyya pāpakaṃ,
mokkho kalyāṇiyā sādhu, muttvā tapati pāpakan-ti

11 Samatittikaṃ anāvesakaṃ telapattaṃ yathā pariharevya,
evaṃ sacittaṃ anurakkhe paṭṭhāyano disaṃ agatapuṭṭhan-ti.

12 Ayatam sātarūpena pivatī-pena appeyyam
dukkhaṃ sukhassa rūpena pamattaṃ ativattati-ti

## 3. VIDHURAPAÑÑA

### [ JĀTAKA ]

1 [illegible]

2 [illegible]

3 [illegible]

4 [illegible]

5 Tulā vathā paggahetā [illegible] sa rājavasatiṃ vase

6 Tulā vathā paggahetā [illegible] sa rājavasatiṃ vase

7 Dvā ve vadī vā [illegible] pandito [illegible] sa rājavasatiṃ vase

8 Dvā ve vadī vā [illegible] pandito [illegible] sa rājavasatiṃ vase

9 [illegible] sa rājavasatiṃ vase

10 Na rāja[illegible] kulācaram [illegible] sa rājavasatiṃ vase

11. Na rājā [illegible] sa rājavasatiṃ vase

12 [illegible] sa rājavasatiṃ vase

13 [illegible] sa rājavasatiṃ vase

14 Akk[illegible] sa rājavasatiṃ vase

15 Vinito sippavā danto matatto mato mudu
[illegible] [illegible] [illegible] vase

16 Satiaṃ [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] vase

17 Chandaññū [illegible] [illegible] [illegible]
anankusakavatti [illegible] [illegible] vase

18. Iss' ayse [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

## 4. Description of a Hermitage
## [ Vessantara-Jātaka ]

1 [illegible] [illegible] [illegible]
[illegible] Vessantaro [illegible] [illegible]

2 Dhīrento [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

3 [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

4 [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

5 Asāvant' eva [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

6 Cāru [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

7 Pāreva [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

8 Aññ [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

9 Ath' eva [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

10 Vibhed kā nāl kerā khajjūr nam brahāvane
mālā va gaṇṭhitā ṭhan ti dhajaṃ eva dissare,
nonavaṇṇehi pupphehi ta ṭhānaṃ tārācitum iva

11. Tasāvidūre pokkharaṇī bhūmibhāge manorame
pado o uppalasaṇḍehi ta devanandanaṃ va Nandane

12 Ath' ettha pupphare ambaṭṭha kokila nāṇ, abhirūtā
abbhanaṃ pavanaṃ ... pupphite dume

13 Thūlā supahitakkhandhā ettha sālā pasādivā
nicchā sacchāpavivittā ... c' ettha-to-upayānakā,
madhuṃ bhuñjanti sayaṃ khīraṃ sappi nālī ti

14 Surabhi tam vanaṃ ... nānāgandhasamerितaṃ
samantā ... eva ... pupphasakhāhi tam vanam

15 Bhamara pupphanandīhi samantā ... abbhāditā,
ath' ettha sakuṇā ... avajjā bahū dijā
madantā sabbā bhariyāhi nāṇa-rāṇa ... pakujjito

16 Bhassanti makarandehi pokkhare pokkhare madhū,
ath' ettha vātā vāyanti ... ati ... ettha pareto
pādumā kiñjakkha-renubhi okiṇṇo hoti assamo

## 5. A Love-Song

### [ Dīgha-Nikāya ]

1 Vande te pitaraṃ, bhadde, Jotipālaṃ, Suriya-vaccase,
yen' ajāta 'si, kalyāṇi, ānanda, ... mama.

2 3 Vāto va sedakaṃ kato, pandyaṃ va pāsino,
Angirasī piyā me 'si dhammo arahatāv iva,
āturass' eva bhesajjaṃ bhojanaṃ va ... jighacchato,
paṭibbāpaya, bhadde, ... tam iva varuṇa

4 Sītodakaṃ pokkharaṇiṃ ... yuttaṃ kiñjakkha-renunā
nāgo ghammābhitatto va ogāhe te bhadde udara p

5 Accamkuso va nāgo ca jātaṃ me tuṭṭha tomaraṃ,
kāraṇaṃ na ppajānāmi sammatto lakkhaṇ'ūrasā.

6 Tavi gathitacitto 'smi cittam v parināmitam,
pat santum va sakkomi vanka-gīvaṇṭo va ambujo.

7 Vām' ūru-saṇṭhāna mam, bhadde saṇṭhāna mam mandalocane,
paliṇṭhāna mam, kalyāṇi etam me atthi patthitam

8 Appako vata me santo kāmo vel ta kesavā
aneka-bhāgo' sampāti ārahante va dakkhiṇā

9 Yam-me atthi katam puññam arahantesu tādisu
tam me sabbanga kalyāṇi tava saddhim vipaccatam

10 Yam-me atthi katam puññam sāmiṇi pathavimaṇḍale,
tam-me, sabbanga kalyāṇi tavā saddhim vipaccatam

11 Sakyaputto va jhāteṇa ekodi nipako sato
amata muni pāpuṇāsi tam ahaṃ, Sūr va vaccase

12 Yathā pi muni nandeyya pattvā sambodhim uttamam
evam nandeyyam', kalyāṇi passa bhāvam gato tavā

13 Sakko ca me varam dajjā Tāvat sakkam sarato
tāham bhadde vareyyabe evam kāmo dalho mama

14. Bālaṇ va ti' ciram phullam pi aram te sumedhase
vandamāno namasseam yassa e' tādisi pajā ti

## 6. Buddhaghosa

### [ Mahāvaṃsa ]

1 Bodhimaṇḍasamipambhe jāto brāhmaṇamāṇavo,
vijjā-siṇpa kalāvedi tisu Vedesu pārago

2 Sammāviññātasamayo sabbavā lav sārado
vādatthī sabbad pambhi ābhindanto pavādino

3 Vihāram-ekam āgamma ratto Pātañjali mataṃ
parivatteti sampuṇṇapadaṃ suparimaṇḍ la am

4 Tatth' eko Revato nāma mahāthero vijaniya
"mahāpaññō ayam satto, dametum vattati"-ti so

[1] Variant bhāde [2] Variant nandeyya [3] Variant Sāvaṇam

5 "Ko nu gal[illegible]ravera viraranto" ti abruv
"gadrat[illegible]ratu rave attham, [illegible] tam
6 "Abam [illegible]" ti vatto so [illegible]
vuttam vuttam vivâk[illegible] [illegible] pucchi [illegible]
7 "Tena hi tvam [illegible] vadam otârel" ca codito
[illegible] Abhidhammasa[illegible] attha[illegible] [illegible] so 'lbhgâ
8 Atha "kiss' eso [illegible]" ti "Buddhavatto" ti so 'bruvi
"dhammetam" ti vutte [illegible] "[illegible] pabbajitam" iti
9 Mantatthi pabbajitvâ so [illegible] Pitakattayam
"ekâsanenayam [illegible]" iti [illegible] tam [illegible]
10. Buddhassa viva[illegible] [illegible] nam vivâkarum
"Buddhaghoso"-ti [illegible] sobhi Buddho viva mahita-e
11 Tattha Sumedava-[illegible] rama katvâ pakaranam tadâ
Dhammasanganiyâkasi kandam so Atthasâlinim,
12 Pan'ettha-kathâ-e' eva kâ[illegible] [illegible] bodhiyâ,
tam [illegible]yâ Revato thero [illegible] vacanam abruvi
13 "Pâlimattam idhânetam [illegible] atthi Atthakathâ idha,
tat[illegible]ârivadâ ca [illegible] na [illegible]
14-15 Sîhal'atthakathâ sudhâ Mahindena matimatâ
Sangîtittayam [illegible] Satam[illegible] sambuddhadesitam
Sampattâ [illegible] ca kattâ[illegible] samekkhiya
kata Sîhalabhâsiya Sîhalesu pavattati
16 Tam tattha gantvâ sutvâ tam Magadhâtam niruttiyâ
parivattehi [illegible] hot[illegible] [illegible]"
17 Evam vutto pasanno so [illegible] tato imam
dipam[illegible] [illegible] eva tâdiso kâle gahâmati
18 Mahâvihâram sampatto vihara-[illegible] sabbadhunam,
Mahâpadhânagharam gantvâ Sangîtipâsasa santikâ,
19 Sîhal'atthakatham sutvâ therevadâ-ca sabbaso
"Dhammasâmissa eso va adhippâyo'-ti nicchiya,
20 Tattha Sangham samânetvâ "kâtum-atthakatham mama
potthake detha sabbe" ti âha Vimamsitum so tam
21 Sangho gatattayam tass' adâsi "Sâmatthiyam tava
ettha dassehi, tam disvâ sabbe demâ ti potthake"
22 Pitakattayam etth' eva saddhim Atthakathâya so
Vasudh[illegible] [illegible] namâka sam gahetvâ satisato
23. Tato Sangham samânetvâ Sambuddhamatakovidam
Mahâbodhisampaco hi so tam vâcetum arabhi

24 Devatā yassa nepuṇṇam pakiṇṇam mahājane
chāḍesum potthakam so pi dvatikkhattum pi tap aka

25 Vaccam tatye vare potthake ekadhate
potthakadvayam ābāsu pi santhaccam tahim maro

26 Vāsavassu tadā bhikkhū potthakattayam ekato
vandito atthato vāpi pubbāparavasena vā

27 Therav-ādehi pāḷi pāḷi vaṇṇāpadhāna ca
nānāhattam ahu ti eva potthakesu pi tesu pi

28 Atha uggahosayi Sangho tattahattho visākato
"Nissaṃsayam ay Metteyyo" ito vatvā pasāpporau

29 Saddhim Aṭṭhakathāyādā potthake I takattaye
ganthāpāte vasanto so vihare dīpasāmikare

30 Parivattesi sabbā pi Sihalaṭṭhakathā tadā
sabbesam ca abhisākya Māgadhesu niruttiyā

31 Sattannam sabbabhāsānam sā ahosi hitāvahā
Theriyāsariyā sabbe Pālim eva tam ajjhagum

32 Atha kattabbakaccesu sāsane parinitthitu
vandituṃ so Mahābodhim Jambudīpam upāgami

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# NOTES

## VI

### DHAMMAPADA

The Pali *Dhammapada* is the second book of the KHUDDAKA NIKAYA. It is the most important and popular of all the Buddhist texts by reason of its antiquity, wealth of poetry and [illegible] of teaching. It is one of the seven books of a particular literary type (see Nett. [illegible]) and undoubtedly, the oldest of them. It consists of 26 chapters with a total of 423 verses. In each chapter, called a vagga, there is an interesting group of verses harping on a central theme, such as appamada (the path of [illegible]), sukha etc., and pointing to a common sentiment. The tone of the work is strongly ethical and spiritual. The stanzas are either [illegible] from other texts of the Pali Canon or new compositions. Though [illegible] by a single whose. The excellence of the composition is best suggested by the spirit of the following verse in the DHAMMAPADA:

> Sukho *dhammapadam* sudesitam
> kusalo puppham-iva pacesati

—"It is easy the adept who [illegible] the well drawn [illegible] of the Law, like the clever wreath maker who plucks [illegible] flowers."

Each single verse is, as it were, a blossom of words and each stage is [illegible] in the very nectar of human nature. The history of the [illegible] is at once elegant and exquisite, and its poetry is didactic and reflective [illegible]. The utterances are not merely sayings of worldly wisdom but spontaneous expressions of the eternal sentiment of man in his [illegible]. A new topical grouping of some of the verses of the *Dhammapada* is [illegible] in the Matriculation Pali Selections of the Calcutta University [illegible].

Besides the Pali *Dhammapada* there are copies of it in Prakrit, Mixed Sanskrit and Sanskrit, bearing different titles. An account of the [illegible] relationship with their chronology will be found in BARUA AND MITRA's *Prakrit Dhammapada* Introduction (Calcutta University [illegible]). The Sanskrit *Dharmasamuccaya* is the oldest known copy of the *Dhammapada* of which an account is published in the *Indian Historical Quarterly*, 1925.

For the different meanings of the title of *Dhammapada*, see MAX MULLER, *SBE*, Vol. X, part I, Introd. pp. xxv ff. and for the list of English translations of the text, see B. C. LAW's *History of Pali Literature*, Vol. I, pp. 224-225 and M. WINTERNITZ's *A History of Indian Literature*, Vol. II, p. 60, footnote 4.

1. Yamakavagga.—It is called *Yamakavagga* in the *Udānavarga* (see Rockhill's translation). *Yamaka* or *Twin* means that in this group two aspects of an idea are contrasted either in two separate *gāthās* or in two lines of one and the same *gātha*. There are *gāthās* also in other groups in which two aspects of an idea are contrasted.

The word *dhamma* has different meanings in different contexts. As defined by the commentator Buddhaghosa, *dhamma* is used in the sense of (1) *guna*, or moral quality or virtue, (2) *desanā*, or doctrine as preached, (3) *pariyatti*, or doctrine as formulated, (4) *hetu*, or cause, condition or causal antecedent, and (5) *nissatta nijjīva*, or that which is unsubstantial and impersonal, phenomena or natural law. Since in the above definition, *desanā* and *pariyatti* may come into the same implication considered under the two aspects of Doctrine as taught and Doctrine as formulated, *dhamma* is generally understood in the limited connotation doctrine, righteousness, or virtue. According to the commentator three of the five *Khandhas*, viz. *vedanā*, *saññā*, and *saṅkhāra* are collectively termed *dhamma* (pl.) to mean the mental objects in general, representing the destructive phase of consciousness (*viññāṇa*), the fifth *khandha*, or simply "ideas" with which the mind deals. It is in this sense that he takes the word *dhammā* in the first pair of verses of the *Dhammapada*. Thus the expression *Manopubbaṅgamā dhammā manosettha manomayā* (verse 1) "ideas are formed by the mind, dominated by it, moulded by the mind." Note Max Müller's rendering "as that we are, we have thought" (*Cakkaṁ va = cakkaṁ viya*)—"like a wheel" (a genitive form) is paraphrased in the Commentary as "dhuro vuttassa dhuraṁ vahato bal'ūdakassa" which means "of the bullock who draws the yoke and draws the carriage." *Chāyā va = chāyā viya*,—like a shadow. *Anapāyinī* (*na + apāyinī*)—not leaving, constantly following. *Akkocchi* (aor. 3 sg. + *kvacid*, an optional form of *akkosi*)—he scolded, abused. *Ahāsi* = *avaḥari*—he stole, robbed. *Sanantana* is the same word as *sanātana*, *purātana*, *cirantana*. *Sanantanaṁ dhammaṁ*—"the good old rule" (*porāṇako dhammo*). *Sabbesaṁ Buddha-Paccekabuddha-khīṇāsavānaṁ yadamaggo*—(?), i.e. the eternal or eternal principle (*ayaṁ* and *etc.*). *Yamāmase* (*ya + āmase*) "we shall perish" (imperfect pers. pl. with a future sense), as explained in the Commentary thus: "*Upanītamhā maraṇaṁ sampatā sampatā maccusantikaṁ gacchāma*", i.e., we are received, we, day continually into the presence of death (cf. *Jāt.*, VI, p. 575, v. 1, where a form in *āmase* occurs in the expression *Okandamāse bhūtanī* = *pacchā ca evaṁ ti dassentā jānapadā*—C.)—"We cry out reverently to the beings who." *Medhagā* = *kuṭhā*, *bhaṇḍanā*, *viggahā*, *viddā*)—quarrels, strifes. *Subhānupassiṁ* (= *subhaṁ anupassantaṁ*)—viewing as pleasant. *Pasahati* (= *abhibhavati*, *abhibhavati*)—overpowers, crushes. With

the expression *bhāpanamhi ca mattaññum*, compare *Śrīmad Bhāgavata*, VII 14 8, quoted at p 241 of the present work. *Anikkasāvo* (*ad*, , *a + nikkasāvo*) —not free from impurity, *i e*, stained with the faults of passion and the like (*rāgādihi kasāvehi ca kasāvo*—C ) *Samaticcaphati* (*sam + ati + vi phati* —penetrates *Kalapuñño*—a virtuous man, a man who has done meritorious deeds (*ālinoppakārassa kusalassa kārako puggal* —C ) *Sahitam* is, as the commentator puts it *Tipitakassa Buddhavacanassa etam nāmam*, *i e*, a sacred text Note that *sahitam* is the same word as *saṁhitam*, accusative form of *saṁhitā* meaning a Vedic collection, a Vedic text, also that the same *gopo va gāvo gaṇayam* has a direct bearing on the life of the village cowherd whose duty it was to tend the cattle of the whole village on a common pasture *Bhāgavā* (= *bhāgī*)—a sharer *Samaññassa* (= *samaṇaññassa*)—of recluseship With verse 19, compare *Kaṭhopaniṣad*, II, 23, where a somewhat similar expression, though in a different sense occurs, viz

> Nāyamātmā pravacanena labhyo
> na medhayā na bahunā śrutena.

2 APPAMĀDAVAGGA —This group of verses has a legendary importance It is said that the recital of the *pāṭhas* of the *Vagga* by Nigrodha-saṁāmera made a deep impression on the receptive mind of king Aśoka and led ultimately to his conversion to Buddhism There is little doubt that *appamāda* or *uṭṭhāna* is the keynote of Aśoka's *Dhamma* Among the Gāthās the Sanatsujātīya also inculcates the principle of *Apramāda*

*Appamāda* means 'diligence 'earnestness 'carnestness' as opposed to 'apathy', 'lethargy' 'unmindfulness It is used in the sense of acting energetically, exerting oneself strenuously striving manfully and with self-confidence *Padam*—literally a step, footstep, track figuratively a way path position a word, verse (or a quarter of a verse) sentence It also implies a principle part constituent, characteristic Thus the expression *appamāda amatapadam* means "earnestness is the step, *i e* the way or path that leads to immortality . *Satatika* (*ad*, , derived fr *satata*, 'always )—persevering ) *yokkhemam* (lit 'rest from exertion', 'security from bondage ), *i e*, perfect peace or utmost safety , often used as an epithet of Nibbāna *Uṭṭhānena* (I) by rousing by energy, real exertion (cf Aśokan expression *uṭhāna* in R E V ) *Pajam* (f ) progeny, generation , beings, mankind *Abalassam* (acc )—a weak horse, as opposed to *bhadro asso* 'a good or swift horse ( DANDAVAGGA verse 16 ) and *dantāva sa sarathī* ( *Kaṭhopaniṣad* III 9 ) *Saṁyojanam* (= *saṁyojanam* ) means a 'bond', fetter , especially the fetter that binds a man to the wheel of transmigration There are ten *Saṁyojanas* (1) *sakkāyadiṭṭhi* ( theory of soul ), (2 *vicikicchā* ( perplexity ) (3 *sīlabbata parāmāsa* ( adherence to the observance

of mere time and ritual [illegible] (1) *kāmacchando* (sensual desire), (2) *vyāpādo* (ill-will), (3) *sīlabbata-parāmāso* (dust attached to the world of form) (7) *anupādāya* (not after birth in the world of the formless) [illegible] *uddhaccam* (pride), and (10) *avijjā* (ignorance). The first five are called *Orambhāgiyāni* or pertaining to this world and the last five are called *Uddhambhāgiyāni*, or pertaining to the world hereafter.

[illegible] CHAYA—It contains a popular conception of Māra. Ordinarily, he is said to *pharadanam* (fring) *caṭṭhim* (take *dūrangamam* (travels afar), *ekacaram* (wander alone), *guhāsayam* (lurking in a cave) and so forth. The word *dūrangamam* (in the sense that it can wander afar) is used in the sense that it can withdraw itself from all objects and [illegible] (in the sense that its existence is not [illegible] by the physical frame). [illegible] *tāyo* (to these kinds of [illegible]), just as the pleasure of [illegible] is [illegible] overcome a [illegible] which [illegible] the [illegible] of Māra over [illegible] fish, taken out of the water [illegible] the [illegible] 'The word *dūrangamam* [illegible] back to [illegible] *ekacaram* has 'eko carati', and *guhāsayam* has 'nibbāto guhāyam'.

*Māradheyyam*—the realm or kingdom of Māra, *cf. maccudheyyam* in DHAMMAPADA, verse 11 (p. 274). *Dunatho* (Skt. *dunatha*)—subdued, restrained, [illegible] *Avatthito* (ad. *a* + *vatthita* Skt. *avasthita*) not fixed, unsettled, [illegible] *

4 PUPPHAVAGGA.—The name of the flower is the burden of the stanzas in this group. In verse 2, the expression—*sukho dhammapadam sudesitam kusalo pupphamivappacinato*, holds the key to the appreciation of the real beauty of the Dhammapada as an anthology. Note that in the expression *Maranassa pupphakam*—flowery arrows of Mara the Tempter—we have a clear anticipation of the later poetical conception of the *pupphasara* of Kama the Indian Cupid. In verse 6, the simile of the bee and the flower is important as illustrating the idea of non-harming (*avihimsa*) which Buddha wants kept before him in dealing with life in general. Therefore, that he should follow the mode of conduct by which he may procure his requisites without causing injury or disadvantage to others, just as a bee does to nectar without harming (*ahethayam*) the flowers.

*Sekho* (fr. *sikkhati*)—a trainee, one who has still to learn, one who is under training, one who has not yet attained Arahantship. This term is applied to the first seven Ariyapuggalas, the eighth or Arahat being *asekha* (not to be trained, i.e., perfect). It implies that they have still a certain order of human passions to conquer, and duties to perform, and a probation to be passed through. The seven Sekhas or Sekhapuggalas are *saddhānusārī*, *saddhāvimuttaphalatthe*, *sotāpattiphalatthe*, *sakadāgāmimaggatthe*, *sakadāgāmiphalatthe*, *anāgāmimaggatthe*, *anāgāmiphalatthe*, and *arahattamaggatthe*. Of these, the first has a maximum of human passions to get rid of, and the last a minimum, but very slightly removed from the perfect sainthood of the *arahattaphalatthe* or Arahat proper. As expounded by the commentator, Sekha is also *adhisīla sikkhā adhipaññā sikkhā* (an inclination towards supreme morality, sharp training, extra wisdom training). In verse 9, Sekha are meant the seven Sekhas who stand on the stages leading to the Sotapattimaggaship and ending with Arahattamaggaship, who are distinguished in these three disciplines—higher morality, higher thought, and higher knowledge (see Childers' *Pali Dict.*, s.v. Sekha). *Abhisambuddha* (pp. pf. of *abhisambujjhati*, to be fully awakened, having gained perfect knowledge of Paths, pp. pf. of *bujjhati*, to wake away, flees). For the idea of verse 7 compare Mahāvagga, verse 18. *Sekhasam rajam abbahaṃ etc.* also Aṅguttara P. P. 10. *Rajanam eva dekhati rajam me pape kate. Saṅkaradhānasmim* (loc. of *saṅkaradhāna*, *saṅkaradhāna*, *saṅkāraṭṭhāna*)—on a heap of rubbish, on a dust heap. *Ukkhipitvā* (pp. of *ukkhipati*), thrown out, cast away (*chaddita*—C.). *Puthujjana* (*puthu*, ordinary, average, persons, common men), but figuratively, those who are not converted (as opposed to those who have entered upon any of the four Paths).

5 BALAVAGGA.—This group of verses mainly deals with the nature of a fool. It teaches that there can be no association with a fool (*na atthi bālasaṃgati*

*tahagatā* — A fool thinks honey of wise and wishes for a false reputation. As long as the evil deed has not been ripened, the fool thinks it is like honey but when it ripens, then he suffers grief.

*Santaro* (*Sa-uttaro*) — [illegible] *Vibaddhati* (Pass. [illegible]) — [illegible] *Pabbajito* — [illegible] *Ajjhatta-nibbuto* — [illegible] *Ajjhatta-nibbuto* — [illegible] *Ajjhatta-nibbuto

tabl mahavattam i.e. the realm of Death which extends over the three spheres of existence i.e. *kāma-ka, rūpa-ka* and *arūpa-ka*. Some *dhammagaṇa* (= *dhamma-phassa-gaṇa*) on the contents of Sammati (not translated) which are seven (1) *sati* (mindfulness) (2) *dhammavicaya* (investigation of doctrine), (3) *viriya* (energy) (4) *pīti* (joy) (5) *passaddhi* (tranquillity) (6) *samādhi* (concentration) and (7) *upekkhā* (equanimity).

7 ARAHANTAVAGGA—*Arhat* or *Arahant* is the highest epithet of a Jina as well as of a Buddha and in the phraseology of Jainism and Buddhism it means the Elect i.e. the person who is supreme worthy of respect. But in Ardha Māgadhī we have also the spelling *arihanta* which is a different derivative of the word and who has destroyed the hostile enemies. In Pāli, the epithet has nowhere been applied to the enemies of a disciple, while in Buddhism it is also as an epithet of a disciple who has attained to the last stage of sanctification.

*Gatāddhino* (gen. of *gata + addhin*) of one whose journey (to Nibbāna) is completed (*gatamaggassa*—C.). *Vippamuttino* (*vi + pa + mutti*) who go away, depart, have their mind free. *Pariyādinnāhārā* and those who are to exhausted food or take the right view of the food (they eat). (*Bhagavato* Vol. I. 186, *ante* p. 241). *Suññatā, animitta* and *appaṇihita* are the three epithets of *vimokkha* (i.e. Nibbāna). Nibbāna is called *suññatā* because it is devoid of lust and the like. It is *animitta* because it is unobtrusive. It is *appaṇihita* in the sense that it has no lust, anything or fear. *Pariyā-mantara*—of one whose state is changed. For a parallel of this in the expression *tadā pi tesaṁ pihayanti tādino* compare Dhammapada, verse 94 and p. 281). *Asaddha, akatañū, sandhicchedo, hatavakāso, vantāso* are the epithets of an Arahant. He is called *asaddha* because he has no faith in the words of others about his own attainment. He is *akatañū* because he knows the uncreated Nibbāna. He is *sandhicchedo* in the sense that he has cut the cycle of rebirths and brought them to an end. He is *hatavakāso* because good and evil have no chance to happen to him. He is *vantāso* because he has given up all wishes.

8 SAHASSAVAGGA—The *gāthās* of this group are traditionally associated with the three Jaṭila leaders of Uruvelā each with a thousand followers. By addressing these *gāthās* Buddha could make an appeal to them and convert them to the new faith.

*Anatthapadasaṁhitā* (adj.) 'connected with useless or bad words'. *Atthapadaṁ*—a useful or useful word. *Hañce* (indecl. *ha + ce*, Skt. *cet*) indeed, for certain. *Yiṭṭhaṁ* (Skt. *iṣṭam*)—an offering generally made on auspicious days (*yebhuyyena maṅgalakiriyādivasesu dinnadānaṁ*—C.). *Hutaṁ*

(substantive pp. of *pheti* [illegible]) [illegible] but as explained by the commentator, it means a mountain, [illegible] preparation as well as a gift given with [illegible] and its effect. *Abhinimhantvā katam pahutadānaṁ* [illegible] *sabbaṁ* [illegible] Ten well *upeto* or *sampanno* [illegible] *ANAN* [illegible] is used with reference to four classes of persons [illegible] from an uncertain, [illegible] (a [illegible] and *Chaṭṭhaṁ* in Arahat. For a different classification of [illegible] see B under ATAVAK [illegible] the SANGITI SUTTA [illegible] *Ekāhaṁ* [illegible] a life of one day, [illegible] [illegible] makes a firm effort.

8. PAYAGA [illegible] verses under his group teach that one can by merit [illegible] good or bad. In other words the [illegible] by the door either in this world or in the future state.

*Ambhāyathā* [illegible] *abhiṭṭhayitvā* [illegible] *dāne*, evidently a wrong spelling for *abhiṭṭhayitvā* [illegible] *dāne* [illegible] *Sukarani* [illegible] in ATAVAKA, verse 7. *Pacetī* (Pass. of *pacati*) [illegible] fruit, [illegible] *Appatiṭṭhe* (Sat. *appa* + *ṭhāna*) —having no [illegible] [illegible] *mappam* [illegible] early [illegible] that the [illegible] was not safe, and that to overcome dangers [illegible] *Akiñcanaṁ* (*a*, *o* + *kiñcana*) one who has no wealth [illegible] one who has no [illegible] free from corruptions [illegible] *Sīlavantaṁ* [illegible] (verse 11). Here is a distinction between [illegible] (Sīla-vantaṁ) and that of *Paṭipadaṁ* (extinction), the [illegible] the latter that of the Arahan, who are free from [illegible] passion (*vītarāgo*). There can be [illegible] with [illegible] who have gained *Sotapatti* but not so in the case of those who have attained *Pacetī* or *i.e.*, the Arahants. *Nappasaṁsatha* [illegible] *pasaṁsatha* [illegible] not exercise me (*nibbut hareyya* —C.)

9. DANDAVAGGA. In this set of verses there is an argument in favour of the Buddhist principle of non-harming. The argument starts from a general truth which is taken for granted, namely, that all creatures aim at happiness (*sukhakāmā*) [illegible] as we do ourselves. If so it necessarily follows that we should not do anything that may interfere with the happiness of others.

*Tatha*. See also pp. of *vasati* [illegible] those who are) spoken to, addressed. *Saraṁbhakatha* (Sat. *saṁrambha* fr. √*rabh*) —impatient or angry talk. *Naresu*

[illegible] (*upper of na + asti* = [illegible]) [illegible] more (*yasse* [illegible]), i.e. if you do not [illegible] a vow. [illegible] (*pa* [illegible] + *yāna* — unparted epithet *Pacetadrisa* [illegible] *nati* —C.) *Sen* [illegible] *attano kammehi*— (C.) *dhanam* (for *kanam*) [illegible] *upanaggam* [illegible] *dhammakkhanam* (*u* [illegible] + *ā* + *khan*) [illegible] *bhanam* (*a*) [illegible] (*dhanam* —C.) *Lutkhanyanam* [illegible] a variant of *pubbanyanam* which is explained by the commentator as *pacchā pubbanam*, [illegible] p. [illegible] *Nanasaka* (*na* + *anasaka* [illegible]) [illegible] lasting. The word *anasaka* (*an* + *asaka*) means [illegible] not taking [illegible] *Chattapatikkhepo ti atth*—C.) *Thandilasayikā* [illegible] on the bare ground (*thandilasayanam*—C.) (*kkhatikappathānam* exertion or [illegible] posture, as a [illegible] practice (*ukkhatikappadhānam* and *thandilasayam* —C.) The [illegible] of the feet are firmly on the ground, the man sinks down, the hips [illegible] as he does so until the thighs rest on the calves, and the buttocks are about a [illegible] or more from the ground. Then with [illegible] knees bent [illegible] *Dictionary* [illegible] Uttaram. In verses 14-16 he points out that the saint knows of a person who is to be [illegible] in a [illegible] appearance or even by extreme practices [illegible] with the eternal purity and [illegible] which [illegible] the holy [illegible] found. DHAMMAPADAVAGGA verses 78 and Sanyuttam verses under JARA. *Hirotappo* [illegible] restrained by [illegible] of modesty. *Appabodhati*. As already noted by the [illegible] takes *appa* [illegible] as the equivalent of *a* + *prati* *dhati*, and renders the [illegible] *appa* [illegible] etc., who does not exert (gives no [illegible] for) [illegible], as a spirited horse does not need the whip. [illegible] Subhūti [illegible] that *appa* is to be [illegible] with the [illegible] *nato* [illegible] and he seems to be [illegible] with the commentary which says *appa* [illegible] *appa* [illegible]. The commentator evidently [illegible] the [illegible] "keep his [illegible] amount" and [illegible] "he [illegible] repent" (*attano uppannam uppanam*) [illegible] as a special [illegible] [illegible] for the stick to fall, but as soon as the whip is raised starts forward and [illegible] the blow unnecessary (*attano pa* [illegible] *kasam* [illegible] *nati*), arrests the whip in its [illegible] and does not suffer it [illegible] —Childers, *Pali Dict.* s.v. Appatibhati. For the [illegible] *bhadra* in verses 15 and 16, read BHIKKHUVAGGA verse 21 and Note [illegible] of [illegible] ARAMATAVAGGA, verse 9. *Kasam* is evidently [illegible] for *kasam* whip. *Tahasato* (*pati* + *sutā*, Skt. *smṛtā* pp. of *smarati* Skt. *smarati*) [illegible] mindful. *Tahasatha* (*pa* + *vha* + *tha* 2nd pers. p.) [illegible] give [illegible] *pahasatha*—C.). Verse 17 is a repetition of verse 5 of the PANDITAVAGGA with *nibbuti* for *pandita*.

11. JARAVAGGA.—The verses of this group contain [illegible] reflections on the impermanence of the body.

*Cittakatam*—adorned (pp. of *citta* + *kata*) covered, adorned in *Cittakatam*—adorned dressed up (*vicitra-citrita*—C.) *Bimbam* (lit.) an image, a human body. *Arukayam* (Skt. *arus*, wound)—a body of wounds. *Samussitam* (pp. of *sam* + *ud* + √*ci*, to be erected, raised, 'mass') *Aturam*—diseased, sickly. *Puthumatim*—full of, mass (*anekapakāra-patikāya-patideha*—C.)—all with reference to the human body. *Apaviddham* (Skt. *apavidha*, pp. of *apa* + √*dha*)—scattered, laid aside, thrown away, discarded (*chaddita*—C.). In verse 4 it should be noted that the comparison is not between rotten gourds (*apaviddhāni alābūni*) and white bones of the pigeon (*kapotakāni atthini*). As the corresponding verse in the Tamil version of the *Prakrit Dhammapada* shows (see *ante*, p. 380, footnote 5) the comparison is between discarded gourds and scattered (or white-ashy, *sa-bhasmāni vā*) and between pigeon-white bones and the human skeleton. In verse 6 the expression *dhātaḍhā sucittā* ('painted with a variegated state') seems to have the white-ashy state. For the real import of the verse see the explanation offered in BHIKKHU MITRA'S *Prakrit Dhammapada* Introduction. Note that the two verses 5-6 furnish us with a very fine specimen of Indian or original simile of Buddha. According to the *Dhammapada-Commentary* this verse was uttered by Buddha and the *gahakāraka* is no other than *Tisso* the builder (*vaddhaki*) of the tabernacle (*Gandhakuti*) (= *gandhakuṭi*) which is described as a bow (*cāpa-saṇṭhānā ti atthe*—C.). According to Childers, the reading should be *cāpa-tikhino* 'worn out bows' (*tikhina* pp. of *ava* + *thanati* or *thunati*; Skt. √*stan*, 'to wear') (*tikhinā ava-cūrita*—C.). The last two verses are perhaps applicable to the laity.

12. BHĀVANĀ. The reflections in this group tend to heighten the importance of self-culture and self-reliance as the real means of emancipation. They thus act as a check to those who tend to interpret Buddhism as a religion which denies not only the existence of soul (the percipient) but even that of the transcendental entity.

*Pāto pa-vassaṃ vasaṃ ṭhānaṃ* (lit. 'establish (himself) in a proper or suitable state') (*dhammacārī ca vaṇṇapaṭiṭṭhapeyya*—C.) *Na kilisseyya*—he should not let himself be allowed to be distressed. For the idea of verse 4 compare BHIKKHU VAGGA, verse 21. But with a different idea BĀHIYA, verse 3 has *atta-hi attano nātho* (*ātmatam* (pp. of *ava* + *tharati*)—covered, overspread, overgrown. Verse 7 which supplies the reason for the idea contained in verse 2 of PĀRĀVAGGA, is echoed in Ashokan expressions *sukaraṃ hi pāpaṃ* and *kalyāṇaṃ dukkaraṃ*. In E. V. *kattaka*—cane of bamboo-reed (*veḷuvaṅkhāṭassa kaṭṭhassa*—C.) *Attaghaññāya* (Skt. fr. *atta* + √*han*)—for its own destruction. *Puthaviṃ*—earth (fr. *puthavī*). *Paccattaṃ* (adv., *pati* + *attam*)—to himself, individually, inwardly (*ātmani gatvā*=*attano attano abhiantare*—C.)

13. LOKAYATA.—This group of verses deals with the nature of common men in the world. *Loka* here means 'the multitude of the world', 'the people in general' (*lokiyamahājano*—C.).

*Lokāyatikan*—it an reviewer of the world, i.e., a 'popularity-hunter'. *Ittiṭṭha* is variously understood in the sense of 'an elevated rise up', i.e., exact ancient. But the commentator takes the word as a contracted form of *uttiṭṭha pada* with reference to a name that has come up, i.e., readily to hand, the sense being 'one should not pass over a name (or the phrase) 'It is so' or 'It is not so' in the mouth'. *Dhamma* (from √*sad*)—are collected, discussed. *Upasantan* (gr.), *pa* of *upasanta*, those who are, of the wise. *Upasantan panditānam*—C. *Sangā*—that in not bind to. There are five *Sangas*, namely, *rāga* (passion), *dosa* (anger), *moha* (delusion), *māna* (pride), and *diṭṭhi* (heresy). *Ādāyat*—Pass. of *ādāyati* = *dahati* Skt., *upādāyati*—is covered, overcomed, obtained. In verse 8—*andhabbi* to *opam lik* etc.—*andha* is a twin form for *tama* (darkness). *Ye andhatamen ettha* as *andhatamo* in the Upanisad expression, *andhaṃ tamaḥ praviśanti*. *Khīṇa dhammā*—the precepts, a term for reality, viz. truthfulness. *Ārāgayā* (Skt. *kārāgrah*)—those who are merry, mean or action. *Sotapattiphalam*—the result or fruit of a Stream-winner, an epithet of one who has reached the first stage of sanctification.

14. BHAGAVATO.—Here are set forth the questions of Buddha as well as the essence of his message.

*Nānejjati* (*na* + *anejjati*) is not to be conquered (*apa*). *Nayati* (*na* + *ayati*, fr. *ud* + √*yā*)—does not go out or go away. *Apatiṭṭhan* adj.—the tracklessness, an epithet of Buddha. *Jantu*, m., f.—having, state, quality of *tanhā*. *Upādānā* (pp. of *upādāna*) 'hanging on', 'clinging to', 'the act of worldly bent, hence passions, quality of *tanhā*. *Nekkhammaṃ upasamaṃ* (*nekkhamma* + *upasamaṃ*)—Here *nekkhamma* should not be taken in the sense of renunciation, this is rather said with reference to the delight in Nibbāna as the allaying of lust. *Ettha pabbaṃ*, *nekkhammaṃ ti na gahetabbaṃ kiccapaṭipattiyā nibbānaṃ pana sandhāya etaṃ vuttaṃ*. Thus *nekkhamma* is equated with Skt. *naiṣkramya*, freedom from human passions. Verse 9 deals with the essence of Buddha's teaching comprising these three principles: to be away with all that constitutes Evil (*sabbapāpassa akaraṇaṃ*), to be ordained in all that constitutes Good (*kusalassa upasampadā*), and to purify one's own thought (*sacittapariyodapanaṃ*). *Sabbapāpassa akaraṇaṃ* etc.—Here is a free metrical rendering of the verse in English:—

"Eschew all sin,
Good deeds begin,

[illegible]

[illegible]

[illegible] *Sukha* [illegible] *pantā* (=Skt [illegible] **solitary or secluded places** [illegible] meditation or [illegible] (*sāmaṇṇattaṅkhantiṃ adhiṭṭhāya*) [illegible] comprise the four *Jhānas* and the four [illegible] [illegible] known to have been [illegible] the earthly career of king Nandiṭṭha. For the [illegible] *Bibliography of Early Buddhism* [illegible] "The Nirvana Shrines of the [illegible] *Indian Culture* [illegible] pp. 121-26; S. N. Mitra's article [illegible] Nagarh, 1904 B. S., pp. 19-24. [illegible] the remaining verses is explained to refer to the glory of the [illegible] Sāmma and Sangha, each of which [illegible] *Jarā-vādhi* [illegible] *jarā* + *gadha*—"although bred or [illegible] [illegible] same as [illegible] of good race [illegible] *gadha* means "a [illegible] weed is to [illegible] —(Burnouf *Pali* [illegible] [illegible] the commentator, the weed is used [illegible] *Sukhaṃ edhati*—prosperous (*sukha ppattaṃ eva hotī ti attho*—C.), *cf.* verse 4.

[illegible] of Nāṭha's [illegible] of the above-mentioned verse in the text [illegible] which will be [illegible], with necessary [illegible] [illegible]

[illegible]

*Sāmaṇṇa* [illegible] *sāmaṇṇa*,—[illegible] (*samacittatā cittassa*) [illegible] *Pāṭaṅgalī* [illegible], as explained by *tanhā*, *diṭṭhi*, *māna* [illegible] *Sāmaṇṇa* [illegible] *sīla* and meditation. According to the P.T.S. *Dictionary*, the word *paṭiṭṭhā* is the medical equivalent for [illegible] equated with Skt. *pratiṭṭhā* which is only a late re-translation of the P. word". *Imaṃ ettaṃ*—the [illegible] *ettaṃ* [illegible] *ettakaṃ* [illegible] *ettaṃ* [illegible] The

word *ettam* according to the P T S *Dictionary* [illegible] *etta* Skr *atra*, an adverb meaning 'here', [illegible] with the emphatic enclitic *-m* at the end. But since in [illegible] *ettaka*, 'this much' [illegible] be expected to become *tattaka* [illegible] *tattaka* that must [illegible] be [illegible] from *etam*, 'this', just as the other two words are derived from *kim*, 'what' and *tam* 'that' respectively. [illegible] *na eakad pahaam* etc should be translated [illegible] 'no single measure has so great merit'.

15. SUKHAVAGGA.—In the *Pocket Dhammapada* this verse is placed immediately after the JARAVAGGA [illegible] In this set of verses, there is a free expression of man's [illegible] when possessing [illegible] his conquest [illegible] are significant, as they clearly demonstrate the truth that happiness does not favour possession, which is but a passive mood. The real state of the mind is derived from *cittam* and association with a good [illegible] (*suppaccaya*).

*Suaukhaam* (adv.)—very comfortably, at great ease. *Abhassare* (perhaps *Abha* + *s* + *ara*, 'radiant') [illegible] name of a class of gods in the Deva world. They are so called because from their bodies are emitted rays like those of the 'radiant gods'. They are usually referred to as [illegible] (*pitibhakkha*). The goal of the *Tāpasas* is the attainment of the Vaiyāvacca heaven. Verses 14 seem to be a rejoinder to the view put forward by Gotama who accounts even a mixed enjoyment of *sukha* and *dukkha* as 'Devadarsan' in the Bengali journal *Bangadarsan* of Bankim Chandra Chatterji. Compare the expression *Dhammapīti sukham vihāro* with 'Dhammapīti sukhaṃ dhaṃsan' (and cf. Dhammavihārī) in Mahā R E XIII and also *Dhammapīti* [illegible] with 'Brahmaṇa somanassaṃ dhaṃsan' in Mahā R E XIII. [illegible] threw at dice, i.e. an flance (*sapatti*). The word has a variant, *dhaṃsa* (Skt *grahe*) in MAHAVAGGA, verse 17. For [illegible] *khaṃdha* see *ante* p. 21 26. *Dhaṃsa* = *sadisa* [illegible] *Jātaka* [illegible], but [illegible] *dhaṃsa*, 'to eat'. [illegible] wish to eat [illegible]. For the meaning of [illegible] *ante* p. 292. Here Nibbāna is held up as the highest [illegible] Buddhist life. It is characterized as the transcendental state of [illegible], "which is a tamed or experienced when the aspirant [illegible] passions, attachment, hatred, delusion and kinds of [illegible] and when he feels the fearlessness of [illegible] in short, in bliss". Nibbāna as such is the last of our values [illegible] mental state which is attained [illegible] *ante*, p. [illegible]). On the different aspects of Nibbāna see B. M. Barua's *Ceylon Lectures*, No. 5.

*Paviveka*rasam—'the sweetness of solitude' (*ekibhāvasukhan ti attho*—C.). *Nibbano* (adj.) = free from fear. Verses 10-11 harp on the evils of association with fools and can be compared with verse 2 of BĀLAVAGGA: *na attha bāle sahāyatā*. *Sataṃ na santidam* (v. 11)—cf. PIYAVAGGA (v. 12): *pigam addhagatam*. *Dhanaghātanam* (adj.) = sending, pelting (*dhanapahanasīlattā*—C.).

16. PIYAVAGGA. Note that *piya*, *pema*, *rati*, *kama* and *tanhā* belong to the same category as causes of grief and fear. The simile in verse 1 indicates that the sentiment of man is in certain respects the same in all ages.

*Ayoge* (loc.) = in wrong or sinful occupation (of the mind). *Atthaṃ hitvā* = giving up what is good or profitable. *Pīvaddhi* (m.) = one who has a grasping attitude or pleasure. *Pihetī* Skt. *spṛhayati* = envies. *Attānuyogaṃ* (acc.)—lit. one who is given to pursuit of self or self-concentration. *Piyapajā hi pajāko*—'Wretched indeed is the absence of the beloved' (it is the separation from what is dear that is pain). *Anakkhāte* (= *na+akkhāte*) = in what is not expressed or explained, i.e. ineffable, unlimited, a state of Nibbāna. *Phuṭā* (pl. of *phuṭo*, Skt. *spṛṣṭa* = pervaded) = filled with, 'pervaded with', 'spread with'. *Tadhāmatī* (adj.) = 'above stream', but figuratively 'one who has reached the shore (of life)'. This is a Buddhist technical term used to denote a person who swims against the stream of life and is not carried away by the human current unlike the ordinary people of the world. *Suhadā* (pl. of *suhado*, Skt. *suhṛd*) = good-hearted or friendly persons. For *addhi* see SUKHAVAGGA, v. 11.

17. KODHAVAGGA.—*Kodho* (Fury) is a dangerous disposition and a man under its influence becomes unbalanced and uncontrolled like a chariot gone off its track (*rathaṃ bhantaṃ va*). It is easy (those who take to heart the wisdom and remark of others that come under the sway of fury). There is no [illegible] wise, careful and cautious, who can escape [illegible].

For the meaning of *nāmarūpa* see ante p. 292. *Aggahāmānam* (= *na+ag-gahāmānam* pr. p. of *aggaṇhati* 'taking') = not taking up, unattached (*alaggamānam*—C.). *Bhantaṃ* (pp. of *bhamati*)—deviating (from the path), 'running very fast' (*ativiya dhāvantam*—C.). The idea incorporated in verse 3 is illustrated in the Kuṇḍaka Jātaka (Fausbøll, *Jātaka*, No. 151). *Āsavā* (fr. *ā+sru* to flow)—lit. 'those which flow', figuratively, it means human passions, corruptions, depravities. *Āsava* is synonymous with *kilesa* and seldom correspond to Skt. *āsrava* and not *āsava*, which is but a wrong Sanskritisation of the Pali *āsava*. The four *āsavas* are *kāmāsava* (sensuality), *bhavāsava* (desire for rebirth), *diṭṭhāsava* (heresy) and *avijjāsava* (ignorance). Sometimes they are mentioned as three (*kāma-*, *bhava-*, and *avijjā-āsava*, under texts). An Arahant is called

*khindasa* because his desires are destroyed (*parikkhinā-desā*). *Atula* in verse 7 is a personal name in vocative. *Purāna* or *Purāna* a number from [illegible] or *sanantana dhamma*—the eternal law, the [illegible]. With the spirit of verses 7-8, compare PANDITAVAGGA verse 6. See [illegible] *ekaghano* etc. *Sare sure* (from Skt. *divas*, 'in morning') 'one day and the next', 'day after day'. *Acchidda* (adj.), *a + chidda*—faultless, i.e. perfect. *acchidda-vuttim* (acc.)—a man of blameless, honest profession. *Siyā* (Skt. *syāt*, opt. of √*as*, 'to be')—one should be.

18. MALAVAGGA. Here is a set of verses that harp upon the subject of 'taint' (*mala*) and *grahana* (keeping the relation [illegible] as the worst of all taints (*paramam malam*). Passion [illegible] a wrong disposition of intellect whereby one knows a thing as what it is not and does not know it as 'what it is'. The first four verses [illegible] (lit. 'messengers of Death') [illegible] (lit. 'halting place') and *patheyya* ('passage')—present, in brief, an anthropomorphic conception of man's [illegible] into the kingdom of Death.

*Upapamukhe* (Skt. *udyaṃsi*)—on the point of a [illegible] departure from this world, near approach to death, decay (*paramamukhe*—C.). *Nicchāta-mānasa* (adj.)—one whose impurities are removed (*nicchāta*, pp. of *nicchāmati* 'to remove' (Skt. *nir + √chad*, cf. *nikkan chāmana* [illegible]). *Anapadāna* (adj.)—free from lust or impurity (*pada* [illegible]). *Atthaṅgamam* (see [illegible])—The word *dhamma* (p.) means the [illegible] requisite of a *chikkhu* (*dhamma* [illegible] *paccaya*—C.) and the compound *atthaṅgamam* is explained by the commentator to mean "one who eat, as the [illegible] requisite, in excess without due consideration" (i.e., one who [illegible] luxury). *Anuṭṭhāna* (*no + uṭṭhāna*) not uprooted, [illegible]. *Kaṇṭhaṃ* (Skt. *kaṇṭhaṃ*) [illegible]. *Maccheram* (Skt. *mātsaryam*) avarice, miserliness, selfishness. *Bakavarena* (lit. by a crow here), i.e. by one who is as bent as a crow, a phrase [illegible] important fellow (*sārakaṭa*—C.). *Dhamena* by a 'destroyer', a mischief maker. *Pikkhāna dinā* by one who rushes into other's business and takes the credit for himself. *Pagabbhena*—by one who is bold enough to use [illegible] (*kāyappagabbhatā sammoṭṭhena*—C.). *Sankiliṭṭhena* by a wicked person. *Anena* by one who is free from attachment or desire, by one who is [illegible] living. *Pāpakammā dussīlā*—those of evil character or habits are unrestrained. *Mā tam sandhayum*—let them not make you [illegible] suffering, i.e. hurt you (*tam ma muñcanta tattha*—C.). *Macchariyam* (Skt. *mātsaryam*, used adverbially) by striking at the root. *Sambhataṃ* (pp. of *sam + ud + √han*, 'to kill')—'radically exterminated', completely destroyed. *Dhammo gaho* (Skt. *grahah*)—a 'seizer' or 'grasper' like this. The word *gaho* also

[illegible] *Na paresam* [illegible] *Dīgha Nikāya* [illegible] *Sutta* [illegible] *bahiddhā samaṇo ti vā atth* [illegible] recluse outside this pale"

[illegible] *Dhammattha* [illegible] Pali form of Skt. *Dharmārtha*. [illegible] *dhammattha* [illegible] *dhammattha* [illegible] the text of the law

*Dhammattha* [illegible] *Ṭhānaṭṭhena dhammena samena* [illegible] *Dhammassa gutto*— [illegible] *Ṭhānaṭṭhena dhammena* [illegible] *Ṭhānaṭṭhena* [illegible] *kāyena dukkhādīni paṭipajjanto*—(C) [illegible] *tuccharāgo*—(C) [illegible] *Thāmo* [illegible] *ṭhānaṭṭhena dhammena* [illegible] *kāyena dukkhādīni paṭipajjanto*—(C) [illegible] *dhammam ca kāyakammādikam dhammam*—(C) [illegible] *Tulam va paggaṇhanto* [illegible] *Tulam va paggaṇhanto* [illegible] *Mundā* [illegible] *Ṭhānaṭṭhena* [illegible] *Ṭhānaṭṭhena* [illegible] *Ṭhānaṭṭhena

See ante, pp. 16-17, [illegible] Knowledge [illegible] Buddhism consists in the right understanding of the [illegible] *pali* [illegible] *ākkhāta* to *Tathāgata* [illegible] (compare [illegible] *Tathāgata*. According [illegible] proper [illegible] facts [illegible] that the [illegible] form [illegible] *ākhāta* and *ākhāta* [illegible] discovery [illegible] *ākhāta* [illegible] *ākhāta* [illegible] *Pūrāṇa* [illegible] *Sāmaññaphala* [illegible] *sāmaññaphalam* [illegible] with [illegible] away from [illegible] from the application [illegible] knowledge [illegible] *pabbajja* [illegible] *Dhammapada* [illegible] *Dhammapada* [illegible] [illegible] *sāmaññaphalam* [illegible] *Sāmaññaphala* [illegible] *Ākhāta* means the [illegible] *sāmaññaphalam* (?) [illegible] *Ākhāta* — a [illegible] *Pattapaṭiggaṇhitvā* — taking [illegible] (*sam* + *ṭhita*), or [illegible] *Ākhāta* [illegible] dependence on the senses, i.e. [illegible]

21 PARIṬṬHAKAVAGGA — The group [illegible] *pakāma* [illegible] *pakāma*) thoughts.

*Matta* (Skt. *mātra*) [illegible] *mattāsukham* — a small [illegible] *pattāsukham* [illegible] *kiccam* (Skt. *kṛtyam*) — [illegible] day, business. *Apaccakam* [illegible] *apaccakam* [illegible] thrown away (*chaddita*). [illegible] *anāgāmin*. [illegible] walk upright, he need of [illegible], i.e., [illegible] expand [illegible] the commentator [illegible] *ākhāta* [illegible] The commentator [illegible] the word [illegible] *ati* + *ṭhā* [illegible] according to the P.T.S. *Dictionary* [illegible] form for [illegible] *ati* + *ṭhā*, 'to apart' [illegible] meaning 'apart, [illegible] form of [illegible] *Sātacca* [illegible] *sata* + *kam*) The word *satacca* is an adverb and means 'constant, persevering' [illegible] the expression [illegible]

[illegible] *atthitaddino* (C) [illegible] *Ittham ga[illegible]* [illegible] In verses 6-6 we have the [illegible] *matarañ pitarañ* etc. As explained by the commentator here *matarañ* means [illegible], for it is responsible for the birth [illegible] *pitarañ* stands for [illegible] *khattiye* is taken as the two [illegible] *sassat uccheda* [illegible] *ayatanas* (ranges, [illegible] in passion *nandirāga*)[illegible] The [illegible] inner (*bhitarañ*) [illegible] (*akkha*) [illegible] (*sota*) [illegible] (*ghāna*) [illegible] tongue and mind (*mano*). The outer [illegible] (*gandha*) [illegible] (*dhamma*). *Antako* [illegible] *dhammapada* [illegible] who is preferred on the P.T.S. [illegible] *Dvayatāyapaṭipadā* [illegible] the group of obstacles [illegible] the fifth. Death which [illegible] the process of human [illegible] entrance into [illegible] But from *sangatha* beginning [illegible] the P.T.S. [illegible] takes it as a form of *vaddhaka metre* [illegible] from sleep well awake. *Atthaṅgatā* [illegible] verse 16 of the *Sela* [illegible] verses be known from Sutta of the Suttanipāta and similar verses [illegible] (*Khaggavisāṇa* verse 2 and *Nālakavagga* verses 9-11) in the Dhammapada. Note on Buddha's character in the *Bhayabherava-Sutta* of the Majjhima Nikāya.

22. [illegible] The popular meaning of Niraya is Purgatory, which is a state after death. The verses in this group are mainly concerned with the [illegible] persons clothed in saffron garb (*kāsāvakaṇṭhā bahū pāpadhammā*). In verse 3 the expression *sayaṃ ayaguḷo bhutto tatto aggisikhūpamo*, alludes to an Indian form of ordeal applied to test the innocence of the accused, or as a means of atonement for a sin already committed. The most painful suffering of a criminal, made to undergo the ordeal of swallowing a red-hot iron ball, is held out as a vivid picture. Nirayā but even this condition is preferred (*seyyo*) to that of an ungrateful person who feels and farmed on the bounty of the land (*yañca bhuñjeyya dussīlo raṭṭhapiṇḍaṃ asaññato*).

*Alikatabbu*—[illegible] who speaks falsehood, a liar. *Nibbuta* pp. of [illegible] Skt. [illegible], tr. [illegible] 'interpreter', [illegible], *nibbakamma* (pl.—[illegible]) [illegible] the exploits. *Ratthapāla*—[illegible] the [illegible] of the realm, 'the country's [illegible]', the [illegible] *dhammadāyāda*. (4) *Nikamayamāna* [illegible] *Tinkhīṇa* (f.), Skt. [illegible] *bhāsita* with [illegible] (a frightened man) with a frightened [illegible]. *Sammāsambuddhena* + *pa*, [illegible] *Dhammavinaya* (pp., *du* + *pad* + *vinaya* tr. [illegible], [illegible] 'bad' + 'prepd.') [illegible] adopted. *Sankilitthena* [illegible] *sanka* + *sitena*, tr. [illegible], was [illegible] with anxiety [illegible] *pātukkamma*—one [illegible] (Abhm. M. K. F. [illegible] 'bad' + 'prepd.') [illegible] *cf.* [illegible] of the Sutta-pitaka. [illegible] *√gam*) [illegible] the use of the word with [illegible] the [illegible] or the operative [illegible] *kiṭṭhāsi*—[illegible] what ought not to be done (*akappiya*—[illegible]) i.e., what are not [illegible].

28. NĀNAVAGGA.—[illegible] the [illegible] of the *paṭipadā*, which are characterised throughout by a spirit of determination expressed through [illegible] utterance. The verses are [illegible] a [illegible] expressed and marked out by a humanness and [illegible], [illegible] sentiments of pathos, as leading to the sublime.

The rune of the Nāna verses is somewhat different from that of the Khaggavisāṇa Sutta (Sutta-nipāta I, 2) where the burden is [illegible] *khaggavisāṇakappo* ('Rhinoceros-horn-like'). In the NĀNAVAGGA, the central thought is [illegible] *Ekassa caritaṁ seyyo* [illegible] 'better to be companionless than association with the [illegible]'. [illegible] fully [illegible] by the noble behaviour of the [illegible] Dhammapāla, who, estranged from his associates in the forest, passed away and took to [illegible]. The sentiment expressed is natural to those who, having [illegible] the charm of noble and happy association, find themselves, in the face of circumstances, in the midst of uncongenial surroundings.

*Cāpāto pattaṁ* discharged from the bow (*cāpa*) [illegible]. *Atīvāyatī*—abusive words [illegible]. *Titikkhissaṁ*—I would endure (*sahissāmi*). *Dantaṁ* (Skt. [illegible], pp. of *damati*) tamed (*damita*). *Sangāmaṁ* (n.)—to an assembly, to the midst of a great crowd

[illegible]

also R.E. 10, 11; M.R.E. 1.

21 [illegible]

*Jamma* (adj f. of *jamma*, Skt. *jalma*) [illegible]

[illegible]

[illegible]

[illegible]

24. [illegible] of the [illegible] 12 [illegible]

[illegible]

[illegible]

[illegible]

> "[illegible]
>
> [illegible]

[illegible] (fol. 3d) [illegible] Verse 1 occurs also in the [illegible] p. 390, v. 201, and it may be [illegible] [illegible]

[illegible]

> [illegible]
> [illegible]

[illegible]

26. BRAHMANAVAGGA.—Half the number of verses of this *vagga* can be traced to the *Dhammapada* (Suttanipāta), and to the Mahābhārata. The verses repudiate the conventional definition of a Brahmana and lay down a contrary ideal of a Brahmanahood. In the Buddhist sense a *brāhmaṇa* is he who has completely cast off all fetters (*sabbaṃ saṃyojanaṃ Brāhmaṇo*). Truth and righteousness (*saccaṃ dhammo ca*) are the true tests to judge

[illegible] of the Sutta-pāṭa

[illegible]

[illegible]

## VII

## PRAKRIT DHAMMAPADA

[illegible]

## VIII

## SUTTANIPATA

[illegible]

Atthakathā [illegible] Pāragavagga [illegible] [illegible] [illegible]

The [illegible] K. E. Neumann

[illegible] Sutta [illegible] Pali [illegible] Pali [illegible] and high [illegible] the [illegible] of [illegible] Lucknow, [illegible] of the Buddha [illegible] from the place [illegible] Gandava hill the king [illegible] [illegible] has [illegible] that Buddha [illegible] such as his aim should be fulfilled

[illegible] South Bihar It was [illegible] This [illegible] It was [illegible] Buddha [illegible] A few years after Buddha [illegible] Ajātasattu [illegible] Mahāparinibbāna Sutta records that Buddha [illegible] which led to the [illegible] (Skt. [illegible], the [illegible] of Rājagaha [illegible] Magadha Nikāya [illegible] the [illegible] Vajjian (Skt. Vajjika or [illegible] Pali [illegible] Skt. [illegible] Attempt [illegible] Sutta [illegible] No. 50 [illegible] Magadha When he was [illegible] years [illegible] fifty two years [illegible] King Pasenadi of Kosala [illegible] years older than Bimbisāra [illegible] Buddha [illegible] great [illegible] and hospitality [illegible] the new faith Bimbisāra

[illegible] but also supported Buddhism [illegible] Hence Kosala, renowned [illegible] Pasenadi [illegible] the Pasenadi Kosala-sutta [illegible] [illegible] [illegible]

[illegible] technical term [illegible] *pahāna*, *bhāvanā* [illegible] the [illegible] [illegible] [illegible] The word is [illegible] *pahānā* [illegible] This [illegible] (p. 523) [illegible] water [illegible] [illegible] [illegible]

—and Satyendranath Tagore's Bengali rendering:

এ আসনে কেহ যদি থাক শুকাইয়া।
চর্ম অস্থি মাংস যাক শোণিতে ডুবিয়া ॥
না লভিয়া বোধিজ্ঞান তুলিব না শিরে।
উঠিবে না কেহ যেন এ আসন হ'তে ॥

[illegible]

[illegible]

4 [illegible] of good behaviour

[illegible] *uposatha*]—celebrated, kept (as a fast day). *Atthangikam Uposatham*—"the [illegible] *Uposatha* [illegible] zone that [illegible] *Uposatha*. The [illegible] (5) *Uposatha* [illegible] *Sabbhana* [illegible] from [illegible] from [illegible] and among [illegible] with [illegible] *Uposatham*—The [illegible] which it [illegible] in the [illegible] of Asadha, [illegible] of Kosala [illegible] one period added [illegible] *Atthangika* [illegible] was [illegible] a [illegible] of the [illegible] and of [illegible] *Pathikaupa-* [illegible] which a special feature [illegible] *Uposatha* [illegible] name of a [illegible] They owing to the [illegible] of *Sakyamuni* [illegible]

B. [illegible] [illegible] is a lively and [illegible] [illegible] and happiness of a rich [illegible] compared and contrasted

[illegible]

**Samyutta-Nikāya**

[illegible] **"householder in general**

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

7 [illegible] [See [illegible] *pattha* No. 6.] The [illegible] *Dharma* and [illegible] [illegible] [illegible]

[illegible]

[illegible] + pres. 3rd pers. pl.)—overpower, [illegible] Skt. *dhi*, 'to be down')—but those which [illegible] Dhammapada (*ante*, p. 389).

9. SAMA SUTTA (Sn. pp. 112 [illegible] 74) [illegible] the most important [illegible] gambling. [illegible] death. According to the [illegible] to [illegible] (*upa*- [illegible] on [illegible] remarkable [illegible] (Deva-etymologist [illegible] unknowable [illegible] Dhammapada [illegible] Buddha [illegible] commander-in-chief of King [illegible] [illegible] to form the [illegible] [illegible] see Dhanni's King Pasenadi [illegible] p. 24.

*Sa-a-ti* [illegible] —[illegible] [illegible] ing of craving or 'thirst' [illegible] without (*sa*-, 'with') [illegible] Kamma [illegible] predicate [illegible] wretched [illegible] —connected, combined [illegible] *Mugaro* (Nominative [illegible] gives 3rd pers. pl. [illegible] Skt. *mrgate*, to [illegible] [illegible] to [illegible] *bata*, pp. [illegible] —[illegible] and dress) [illegible] 3rd pers. [illegible] out)—[illegible] *ropa* [illegible] *Bamana* (nom. sg. fr. √ [illegible] pp. [illegible] Sn. [illegible])—[illegible] crying, [illegible] to [illegible] lewd)—bewailing, [illegible] —[illegible]

[illegible] obtained (*pipunitva, patra—C*).

[illegible] (*Sutta*) [illegible] (*Sutta*) [illegible] (*Sutta*) [

[illegible] 'inspiring to' (*icchanto pattikanto—C*).

2. [illegible] [illegible] **appreciation of Buddha**

[illegible] **Sāhu dānam in Aśoka's Inscriptions.**

3. [illegible] [illegible] **verse 5**

4. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] of the poem. The [illegible] *Dhammapada* under [illegible] p. 304 under [illegible] Buddha's counsel is given in the remaining verses.

[illegible] a bhikkhu who [illegible] and died [illegible] unbridled [illegible] against a [illegible] with a [illegible] a [illegible] Many disappointed [illegible] attendants to expect [illegible] *The Book of the Kindred Sayings*, pt. 1, p. 44[illegible] fn. 1.

[illegible] *mahanta* [illegible] was the famous [illegible] a place of entertainment, [illegible] according to the [illegible] commentary [illegible] recorded), is translated [illegible] (*J P T S.*, 1896, 124), it is a [illegible] part of a corrupt [illegible] *Dictionary* [illegible] the Commentary [illegible] *Gatha bahuka* [illegible] *bahuanam sommanakam* [illegible] *nanatthanam hirottappam* [illegible] bound" [illegible] covering, drapery [illegible] of Vedi *pariyadai*)

that which precedes [illegible] *pattiyam* [illegible] Metrical structure of verses 2-3 [illegible] *Kuthapattiyam* [illegible] III verses " 4

> 3 [illegible]
>
> 4 [illegible]

[illegible] translated by Swami Satyananda [illegible] Sri Ramakrishna Math, Mylapore, Madras (1941) as follows —

"Know that the [illegible] the charioteer [illegible] and the body as the chariot [illegible] the mind as the rein." ( Verse 3 )

"The senses [illegible] are the horses [illegible] their objects are [illegible] paths. He who enjoys [illegible] the self ( soul ), senses and mind " ( Verse 4 )

9. BHAGAVANA ( V p. 6 ) — The term *Brahmapattiyam* [illegible] *Brahmapattiyam*, meaning "[illegible] Path, [illegible] has discourse with Arunala [illegible] *Brahmam* [illegible] the Way of the Brahman ) and *Anattiyam* [illegible] *Anattiyam*, [illegible] *atham* [illegible] *atthi* [illegible] *anattiyam* [illegible] Verse V 4 ff. The poem deals with the [illegible] shown by Buddha. It also [illegible] for nothing [illegible] *Brahmapattiyam* [illegible] ACHARA ( ante, p. 330 ) [illegible] the verses under KAM ( ante, p. 324 ) wherein the moral qualities are shown in a different setting.

*Ikkha* ( *Ikkha* ) good [illegible] *Ikkhakkha* [illegible] make up *Akkha* ( Vedic *akshah* ) — the axle of a wheel. *Phura* [illegible] reading part. *Thuppada* ( [illegible] ) free from malice. *Tittikha* ( [illegible] ) free from anger ( to bear ) endurance. *Sunasi* ( [illegible] ) [illegible] sensor. *Attanayam* ( adj. [illegible] ) [illegible] *Anattha* ( adv., an affirmative particle ) — [illegible] nothing else but hence "surely, at any rate

10. VANAKKA ( I p. 48 ) — The poem proclaims the merit of each [illegible] works as the laying out of pleasure [illegible] the planting of shady trees the

[illegible]

[illegible] shelter system.

[illegible] to Buddha.

[illegible] Pali [illegible] (Sg. [illegible]) [illegible] Sanskrit [illegible] (Sg. [illegible]) [illegible] (Sg. [illegible]) [illegible] (Sg. [illegible])

[illegible] when [illegible] was [illegible] her and asked where she wished to [illegible] and he replied in these lines,

*Tavatimsa* [illegible] whose chief is Sakka [illegible] accepted as one of the [illegible] after death in the world [illegible] and [illegible] *ante*, p. [illegible] Sakka, the king of the gods, [illegible] of Yama, the ruler of the [illegible] (pl.) the inhabitants of the [illegible] or higher *devaloka*. [illegible] one, i.e. before [illegible] considered the most beautiful [illegible] because its inhabitants are [illegible] Anathapindika, Mallika and many others [illegible] (pl.) the inhabitants of the Nimmanarati [illegible] are so called because they delight in their own [illegible] any form in any circumstance. [illegible] Nimmanarati, i.e., Maha Deghavu. He [illegible] all beings (*sabbam anam ... rattiti*) [illegible] 201 pass. ag.)—apply direct [illegible] *Paccanubh* [illegible] *pati* [illegible] realise (the fruit of each in turn). [illegible] *Paccanubh* [illegible] none of these beyond states of [illegible] lowest [illegible] to be enjoyed [illegible] are return there, are also based in the [illegible] Mara's control. [illegible] *addha* [illegible] (Skt. *adhipa*) [illegible] (pp. of *pa* + *vidhup*) [illegible] *Puthujjana* (Skt. *prthagjana*) [illegible] average person. *Aputhujjana* [illegible] te, or unbeliever, by an ordinary person that [illegible] the Elect (*ariyapuggala*). see *ante* p. 373

[illegible] Sacrificial, 1 p. 168 [illegible] in the Therigatha (verses 181–8) under (114).

Sunandā was one of the sisters of Sangatta. [illegible] of Bhikkhunis along with her two sisters [illegible] accepted

[illegible]

[illegible]

[illegible]

[illegible] Regarding the Buddhist view on this point [illegible] *Vimuttimagga* [illegible] *Bhāvanā* [illegible] *Nāma-rūpa* [illegible] *Bhāvanā* [illegible] *Nāmarūpa-pariccheda* [illegible] *Kāmāvacara* [illegible] *Jhāna* [illegible] *Sattaṭṭhānikā* [illegible] *Kāmāvacara* [illegible] *Jhāna* [illegible] *Sattaṭṭhānikā

[illegible]

[illegible] *Antakena* (fr. [illegible]) [illegible] *adhipannassa* ([illegible]) [illegible] *tamanena* [illegible] after or with, [illegible] "what [illegible] bon." For the [illegible] *ante*, p. 370. Mac[illegible] Skt. [illegible] Nirayam [illegible] Sampar[illegible] (adj. fr. [illegible] + *para* + *ya* + *ika*)—belonging to the next world.

[illegible] the importance of [illegible] the [illegible] of the [illegible] Sutta [illegible] p. [illegible]. Note that [illegible] *dhiti* and *[illegible]po* are [illegible] where a [illegible] the world can [illegible] but compare [illegible] the [illegible] where a different set of [illegible] The [illegible] the Hawaka Sutta [illegible] Sampadin [illegible] Buddha and a powerful [illegible] The Sutta states that [illegible] Alavaka asked him [illegible] He then [illegible] Buddha back and he [illegible] Buddha obeyed but the [illegible] Alavaka asked a few questions of Buddha, [illegible] Thereupon Alavaka became [illegible] asked as Alavaka of [illegible]

[illegible] accomplished. *Pappo[illegible]* [illegible] *Gantha* (fr. √*granth*)—bonds: [illegible] *mutthe*—"how does he bind friends?" *Peccа* (gerd. of [illegible]) [illegible] having gone from here; having departed, *i.e.*, after death [illegible] *Paramphoti*—one who [illegible] one who [illegible] *arthatur* and √*atha* [illegible]

[illegible] = *cintaka*, fr. [illegible] 'seek') —of one who seeks or wishes for [illegible] a [illegible] of exhortation, "*codas' atha aspa*[illegible]

[illegible] — [illegible] power [illegible] [illegible] [illegible]

[illegible] *anurodha* [illegible] *anu* + √*rudh*) [illegible], satisfaction, opp. to *virodha* (pl.), "disassociation" [illegible] *vidhupitā* (pp. of [illegible] + *dhupeti* = *dhupayati*)—are destroyed burnt (*daddhā*—C.).

20. ANANDA [IV. p. 218]. The poem expresses the thoughts of the *Vedanā* group of verses (No. 19 above). It dwells on the state or condition of an emancipated Bhikkhu, i.e. of an Arahat. Just as diverse wind-borne [illegible], disease etc. blow on the [illegible] different locations on the body, so diverse feelings (pleasurable, painful and neutral). When a Bhikkhu becomes ardent, mindful, virtuous, free from attachment, then that wise man comprehends (*paricchindati*) feeling as a whole (*sabbaṃ*). Having comprehended (*paricchinna*) the true nature of feeling, the rise of feeling, the cessation of feeling, the enjoyment and distressing aspects of feeling, as well as escape from them, he becomes emancipated in this very life (*diṭṭhe dhamme*). And such a person, after death, i.e. when he reaches Nirvāṇa, cannot be defined (*saṅkhyaṃ nôpeti*).

*Mālitabbo* (pp. of *mālati* or *milāyati*)—wind. Buddhaghosa explains *saṅkhyaṃ nôpeti* as meaning "*tattha diṭṭhi-vādhi-vasena upeti khandhavasena adhivacanaṃ hoti*". The phrase simply means "he does not come within the comprehension, i.e. he cannot be translated or characterised in terms of common understanding". In the Mrdutā-pattha the term *vedagū* stands for the 'ego' or 'percipient'. Here it means 'one replete with knowledge'.

## X

## THERA-THERĪ-GĀTHĀ

The *Thera-Therī-gāthā* are two works which together make a complete whole of the traditional utterances of the early Buddhist Brethren and Sisters. It is difficult to say if the Psalms ascribed severally to them were in their own composition. They purport to give expression to the *Ānanda* or self-consciousness spiritual and religious experience, gained by the Brethren and Sisters in inner experience in the case of the former and external experience in the case of the latter. There is a perceptible difference in rhythm, sentiment and tone between the Psalms of the Brethren and the Psalms of the Sisters and there can be no doubt that the great majority of the 'Songs of the Lady Elders' were composed by women. Common to both collections are the religious ideas which are set up and the moral doctrines

[illegible] joyous consciousness of mind for which even the gods envy the saints who have attained to extinction of passion, hatred and delusion and by the realisation of a serene moralising tendency [illegible] gives a foretaste of that highest [illegible] Nirvana the end of all suffering in the consciousness of release from rebirth".

It is noteworthy that pictures of [illegible] are far more numerous in the *Therigatha* than in the *Theragatha*. This offers a glimpse into the social conditions, especially the social position of women in ancient India. The life-sketches of the Brethren and the Sisters are to be found in the Commentary known as *Paramattha-dipani* by Dhammapala and in Mrs Rhys Davids' translation entitled *Psalms of the Brethren* and *Psalms of the Sisters* published by the P T S.

I. SARABHANGA. This Thera was born in a Brahmana family of Magadha. When he grew up he became an ascetic and lived in a hut made of reed-stalks broken off by himself and from that time he was known as Sarabhanga (reed-breaker). The Buddha seeing in him the conditions of Arahantship visited him and preached the Dhamma. Thereupon he entered the Order and won Arahantship in due course. He however continued to live in his hut till it decayed and crumbled down. People asked him why he did not repair it. He then explained the whole matter in this fine poem. What Sarabhanga actually needed was the removal of the *attabhava-kalika*, as the Commentary puts it, or his own corporeal body but but not so the non-repairing of his dwelling, i.e., ordinary reed hut. It is for this reason that he harped on the ending of craving from rebirth.

*Archisam* (acc. 1st pers. sg. of a *kata* Vedic *dayati* to [illegible]) — I stayed, sat and lay down. *Ixed* (*sankasam vadim eva nipaami ca* — C.). *Sammata* (past pp. fr. *sam* + *man* to consider — by common consent), general opinion or convention (= *sammuti* — C.). *Kappate* Skt. *kalpate* fr. √*klp* to be fit) — a proper (= *sattha* used with dative of person). *Samattha* (Skt. *samastam* pp. of *sam* + *yas* to thrive) — complete, perfect, full (*sampannam sattabhidat anacoccor tratth* — C.). Vipassi, Sikhi, Vessabhu, Kakusandha, Konagamana and Kassapa — These six Buddhas are mentioned as predecessors of Gotama Buddha, the present one. On the seven Buddhas see Rhys Davids' *Dialogues of the Buddha* pt. I pp. 1 ff., B. M. Barua, *Barhut Inscriptions* Ser. II pp. 39-44. *Anasava* (inst. of Skt. *anasava*) by the straight way (*ariya-maggena* — C.). *Khayavaha* (*khaya* = Nibbana — C. + *vadha*, adj. pl. of Skt. *avadha*, fr. *ava* + √*vah* to dive) — diving or plunging into Nibbana. *Dhammabhuteh* (inst. pl. — by those who have turned into [illegible], reached the Norm), by those in whom right-ness has been 'incorporated' and of the

[illegible] as expressed in [illegible] sabbavohi, nava-lokuttara dhammato [illegible]

[illegible] *yamma khandhadipatipatti* [illegible] neither in the to[illegible]

( *sabbo-kiloseh, sabbeh*—C )

[illegible]

[illegible] in doing your own duty ( whatever [illegible] paraphrased in the Commentary [illegible] bam Athavā *atha atha* [illegible] by "unstagnant ace of thought ".

[illegible]

[illegible]

[illegible] *Pattbhanne* [illegible] *mannikka pathamna* [illegible] *atth* [illegible] the [illegible] Mattaccha, or [illegible] inscriptions see *Indian Culture*,

[illegible] *dvecoritehi* [illegible] *dvecoritehi* [illegible] —restrained [illegible] right [illegible] depth, [illegible] great authority or power, [illegible] 'to carry [illegible] 'as old minded man'

4 Gōtta [illegible] a cotton-cloth [illegible] was named Gōtta. After the death of his father [illegible] trade and travelled about with five hundred carts, full of wares. One day, one of his [illegible] ox, [illegible] him almost in a hopeless state. [illegible] very much grieved. He crept [illegible] and [illegible] about ship in due course.

The verses attributed to Isiṅa Gōtta contain his nice discourse on *lokadhammā*, or worldly conditions, the gist of which is that "rich wisdom makes a man happy." In this connection Mrs. Rhys Davids remarks: "It is interesting to compare the [illegible] with that of the Hebrew sage of Ecclesiastes (*Income of the Brethren*, p. [illegible]).

'Gōtta' [illegible] of good [illegible] conversation [illegible] connected with [illegible] 'vacillation, collaboration' [illegible] See the P. T. S. *Dict.* s. v. *Kāmaṇa*. *Ithere yatha* [illegible] *ekato ahate yato*—C. *Dhammapada* [illegible] *the with attach e ettha dve mokhā* [illegible] *ekato ahate yato*—C. *Sanyutta* [illegible] *khandhe thitam yatha* [illegible] contented [illegible] 'that' [illegible] 'greed' [illegible] the post or [illegible] a large slab of stone let into the ground at the entrance of a house [illegible] *maṅgalam* [illegible] —connected with what [illegible] desire [illegible] *kāma* [illegible] *kāma gunā pati* [illegible] *kāmaṇa* [illegible] —connected with

[illegible] *Bhava* [illegible] *bhaviṭabbe* [illegible] *mahāvitake* [illegible] *vitakkitaṃ* [illegible] *vitakkitaṃ* [illegible] *Iṭṭhaṃ* [illegible] *kantaṃ* [illegible] *manāpaṃ* [illegible] *piyarūpaṃ* [illegible] *kāmūpasaṃhitaṃ* [illegible] *rajanīyaṃ* [illegible] *mathitaṃ* [illegible] *Tapanīyaṃ* [illegible] *upanīta* [illegible] *upanīta* [illegible] *upanīta

[illegible] *Nāsabujjhati* (*na + ava + bujjhati*)—[illegible] *na sallakkheti*—C.) *Appatikūlani* [illegible] (*i.e.*, pleasant) *manaramani*, [illegible] of passion (*ra*[illegible]

[illegible]

[illegible] *Tasmā* [illegible]

[illegible]

[illegible] *Ānanda* [illegible] *Ānanda* [illegible] He was brought [illegible] He had [illegible] each [illegible] different

[illegible] be lived [illegible] and names [illegible] a good fortune. Shortly after Buddha [illegible] Anuruddha [illegible] by [illegible] their [illegible] Anuruddha [illegible] (Commentary) [illegible] (1) [illegible] (2) [illegible] (3) [illegible] Anguttara Nikaya [illegible] p. 210 [illegible] 2) [illegible] the Sutta as an [illegible] blessing [illegible] the [illegible] Buddha's [illegible] verse [illegible] contrast with [illegible] Anuruddha [illegible] Anuruddha [illegible] At the [illegible] with the [illegible] Anuruddha [illegible] Anuruddha [illegible] For a detailed account see Malalasekera, *Dictionary of Pali Proper Names* [illegible] Anuruddha.

The verse [illegible] Anuruddha [illegible] how he one day dwelling in the house of [illegible] achievement. In verse 7 it is stated that Anuruddha did not for drowsiness [illegible] twenty years and not for the last thirty years [illegible] he [illegible] sleep. But not [illegible] the night.

[illegible] *Anuruddha* [illegible] *Anguttara* [illegible] *Anguttara* [illegible] *Anguttara

[illegible] *cattāro* [illegible] *Ayaṃ* [illegible] *cattāro*—by an upright [illegible] *cattāro* [illegible] *cattāro*—the [illegible] *ayaṃ* [illegible] *ayaṃ* [illegible] *ayaṃ*

[illegible]

7. PESSIMA.—Pamaddā was born as a domestic slave in the household of Anathapindika. After learning the Dhamma she became a stream-winner. She converted the brahmana Sudhana who believed in purification through bathing in holy waters. This earned her the esteem of Anathapindika who freed her from slavery. Thereupon she entered the Order and, in course of time, became an Arahant.

The *gāthās* of Pessima are highly important for understanding criticism of the brahmanical practice of bathing in sacred waters for the purification of self and acquisition of merit. A similar form of criticism is to be found in the verses of the *Vatthūpama Sutta* in the Majjhima Nikāya and the *Jaṭila Sutta* in the Udāna.

*Vedhamānehi* (instr. pl. of *vedhat*, pr. p. of *vedhati* to shake) — with a trembling (body). *Ārādhaye* (aus. sing. pres. 2nd pers. sg. of √*rādh* to know) — you are facing expiration. *Ahosum* (aor. 3rd pers. pl. of *bhū*) — greatly overcoming. *Ajānantīva* (gen. sg. pr. p. of *ajānanta* of *ajāna* Vedic *ajānat*) — [illegible] who does not know. *Ajānantī* (nom. sg. f. of *ajānanta* for *ajānantī*) — not knowing. *Pajānāti* — [illegible] "Why, [illegible] the amount. *Dhanahīna* — [illegible] *Lohitaka* of cows or sheep. *Anādhakhādā* — [illegible] *Anādhakhādā* — [illegible] *Anādhakhādā hanati* — [illegible] *Sukhāya* — [illegible] *Mahāhāhā* — [illegible] *Mahāhāhā* — [illegible] *Mahāhāhā

[illegible]

[illegible]

[illegible]

*ante* p. 370 [illegible] the first month of Spring and [illegible] *sukhasampassa* [illegible] 1 fut. 2nd pers. sg. of *o + gāhati*, Skt [illegible] *Tulanāya* Skt [illegible] *harana* (also [illegible] *nattharanaviddam* [illegible] *gunasanam* [illegible] (by a throw—*khipanena*—C.) [illegible] *Udikkhasi* (*ud* + [illegible] so on. *Saremnasa* (*sr* √*sam* + *atten* [illegible] long-drawn [illegible] *pahāmna* Skt. *pahamna* [illegible] *Ukhalika* (pp. [illegible] *Mughum ha* [illegible] *Nigrodha* [illegible] *Tantu* [illegible] *Thapita* [illegible] *Kappa rupasam* [illegible] or figure of special appearance. According to the P. T. S. Dictionary, it refers to something which is not *rūpa*, yet

pretends to be rūpa, [illegible] "having the form (*i.e.*, likeness or appearance) of form ([illegible]) [illegible]. The Commentary [illegible] Mrs. Rhys Davids translates it thus: [illegible] Hermann Oldenberg [illegible] Mrs. Rhys Davids's translation) is as follows:

> "Blindly thou seemest to believe
> As in a dream seen golden tree,
> Or as magician's sorcery
> Who feigns fair silver gains to give."

[illegible] Mrs. Rhys Davids's translation [illegible] Hermann Oldenberg's rendering of the same [illegible]

> "Like fan-palm in tree-hollows laid
> With globes of tears within them fixed,
> Purging thick gums, the eyes are made
> Of various things together mixed."

[illegible] variety [illegible] [illegible] the eye [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

—rough, attend

## XI

## APADĀNA

[illegible]

1 UPĀLI THERA [ Thera Apadāna ] —Thera Upāli was one of the most eminent of Buddha's disciples. He was born in Kapilavatthu in a barber's family. He accompanied Anuruddha and his cousins, when they went to Buddha for ordination. He asked to enter the Order with the same request. Buddha ordained him before them all. He then [illegible] and [illegible] under the Thera Kappatāla. Following Buddha's advice [illegible] in the course were Ānanda [illegible] p. Later on [illegible] he became foremost of those who were learned in the Vinaya (Vinayadharānam agga, see ante, p. 117 [illegible]). In the First Council [illegible] a leading part in leading all questions regarding the Vinaya. His death took place in the eighth regnal year of Udayabhadda, son of King Ajātasattu.

The Upāli Vatthu (Upāli vatthu) relates the circumstances that helped him to become famous as a disciple of Gotama Buddha and prominent in the Vinaya. It also relates the cause of his birth in a barber's family. For other information see Malalasekera, *Dict. of Pali Proper Names*, [illegible] (1).

Vinaya (Skt. [illegible]) [illegible] a [illegible] by observing rules (*dhammadhārana*—[illegible]). *Lakkhana* (Skt. [illegible]) —in the art of interpretation [illegible] (of [illegible] and things)—*Nakkhattavatthu*—[illegible]. *Sabbhamma* [illegible] (*satadhamma bahumana dhamma*—[illegible]) [illegible] *Bahuvatta* [illegible] *bahu + jana + ya*, used in the abstract sense, *of a massa* [illegible] *ramana*)—[illegible] the [illegible] of many people [illegible] *Sachayam* (Skt. [illegible]) [illegible] *Pari* [illegible] (only Skt. [illegible] *tatha*—[illegible]). *Kathane* (Skt. [illegible]) [illegible] "[illegible] with an [illegible]" *Mandape* [illegible] "temporary shed or hall [illegible] on occasions [illegible]" *Hiranne* [illegible] "[illegible] with [illegible] [illegible] *Vatthune* (see pl. of Skt. [illegible])—[illegible] [illegible] *Sukhe* [illegible] [illegible] [illegible] for bathing [illegible] [illegible] *Sukhi*, 'to be [illegible]' [illegible] *yantragha* ('[illegible]') [illegible] *Hardy* *Udakamālakam* [illegible] *Ātapāyo* (f., see [illegible] and [illegible] purest [illegible] *dāga gacchanti* in *DN*, Vol. I, p. 5) *Ethake* (see pl.—[illegible]) [illegible] *Pariccha ge* (see pl.)—[illegible] for [illegible] food *Vepulatapa* (f. see [illegible] doubt

abste[illegible] f[illegible]mation fr[illegible] [illegible] Sk[illegible] [illegible]—f[illegible]ness [illegible] [illegible] develop-
ment [illegible] [illegible] [illegible]

*suddhatam* *anavajjam* and *apparitam* as epithets of Nibbāna, see *ante*, p. 375. *Patibhāne* [illegible] readiness of speech [illegible] see *ante*, p. 254 f. *Durāsado* [illegible] *dur* + *ā* + *sad* [illegible] to approach, unapproachable difficult to conquer. *Bhūta* [illegible] seems [illegible] (by virtue of being) an expert and an examiner of the particular [illegible] *tecārikang dhāni* [illegible] *dhātuyā juvana*—C. *Abhikkantena* (Vocative [illegible]) [illegible] (i.e., excellence) the [illegible] as [illegible] to attho—C. *Sabbapāli*—[illegible] a reading, [illegible] (*Ānanda ranno sabbesam pāliyam pāthānam* [illegible] *Bhikkhūnam agge setthō ti sabbapāthe*—C.). [illegible] 3 [illegible] of people [illegible] from pilgrims of [illegible] [illegible] thought of [illegible] *Kosala* has been [illegible] to *Sāketaggā* and *Cullatagga*, [illegible] known as *Khandakas* [illegible] of the Vinaya Pitaka [illegible] *Pādāyā* [illegible] (of upādāyā)—[illegible] was [illegible] *Anādāyā* [illegible] 1 offered [illegible] *phāsukam* [illegible] 3rd pers. sg. [illegible] to attho—C.) Read *anāsaviyā* in [illegible] *Sayambhum* (see sg. of *sayambhu*, Skt. *svayambhū*)—[illegible] Sakyamuni Gotama (with reference to Buddha Revata in verse 4 above). 'Sayambhū' means 'the whole knowledge is preserved, self produced.' This term which is only an epithet must not be confounded with the appellation Sayambhū which occupies so prominent a place in Brahmanical mythology. As used by Buddhists this epithet expresses the independent nature of a Buddha who, as soon as he has attained to a knowledge of the emptiness of all laws and conditions has no longer any other substratum or *ālaya* [illegible] (Childers, s.v. as quoted by Childers.) As pointed out by Childers it is one of the instances of the way in which the Buddhists appropriated Brahmanical terms while materially altering their meaning, cf. the expression *Sayambhuno pattaddā* in Mahā Pajāpatī Gotamī Apadāna, verse 72. *Timānetvā* (gerund, fr. *ti* + *mānetvā*) not honouring, disregarding, insulting. *Na sajjanti*, 3rd pers. pl. of *sajj* or *sajjati* + prep. 3rd pers. pl.) are not attached to, do not cling to (*na bhajanti na laggantī*—C.). *Na viraddhiyā* (3rd pers. pl. of *viraddhati* coda of *virajhati*, cf. Skt. *virādhyati* fr. *vi* + *√rādh*—not to be missed or lost) *na viraddhetabbā*, *virajhitum arahkuvegyā ti attho*—C.). *Devadatto*—a cousin [illegible] uncle's son according to one tradition of Gotama Buddha. He joined Buddha's Order and acquired an ordinary kind of *Iddhi* (*puthujjanika iddhi*). Harbouring enmity towards Buddha, he attempted several times to

[illegible]

[illegible] *Asipattaka* [illegible] *ante* pp. [illegible] [illegible] Nature [illegible] drank [illegible] [illegible] [illegible] and complex [illegible] [illegible] Prince [illegible] [illegible] [illegible] [illegible] after [illegible] inheritance ([illegible] who [illegible] [illegible] to [illegible] *ante* pp. 57 ff., 240 [illegible] [illegible] [illegible] [illegible]

[illegible] *Cankamī*—*metri causa* (*v. cankamī*). *Lunto* (pp. of *luneti* [illegible]) [illegible] (itself). *Sangaṭṭhiya* [illegible]—[illegible]. *Khadira* (the tree *Acacia catechu*) [illegible] (charcoal-resembling) [illegible] *Sabbhi* (pp. of *bhāti* [illegible]) [illegible] Skt. [illegible] [illegible] giving [illegible] *Vassati* (v., Skt. *dasmati* [illegible] from [illegible] 'to remember') [illegible] (q.v. on the quality of [illegible]) [illegible] *pajāna* Skt. *prajāna* [illegible] a province [illegible] government (cf. *pajānāti* [illegible] knowledge'; and [illegible] *pajānāti* [illegible] governor [illegible] Skt. [illegible] respect [illegible] *dhiyo*, [illegible] *dhiyo*, Vedic *dhīnām* [illegible] Turn (v., cf. [illegible]) [illegible] *Ārambhati* [illegible] 'are, which [illegible] [illegible] 'remembering', [illegible] life [illegible] *Jāgariyānuyogo*—same as Pali *jāgariyā* [illegible] *Pañcanīvaraṇā* [illegible] *pahīnā*, or [illegible] knowledge [illegible] *dhammā* (analysis of [illegible] or conditions), *nāmarūpa* (analysis of [illegible]) and *paccayā* (analysis of [illegible] to which things [illegible] these three processes are presented). *Vimokkha* or *vimokha* [illegible]—deliverance, emancipation, release (from the fetters of the world), i.e., Arahantship. The eight *vimokhas*, or [illegible] unique [illegible] belonging to the state of [illegible] meditation. Of these eight, the first three are [illegible] (belonging to the realm of form), *arūpa saññī* (perceiving the formless), and *subha-saññī* (perceiving what is good or pleasant). The last four are the first *Arūpa Jhānas*, and the eighth is *saññā vedayita nirodha*, the highest stage of [illegible] concentration as in a trance (*ante*, pp. 230 sq.). *Cha abhiññā*—the six kinds of higher or supernormal knowledge, possessed by Arahants, regarding (1) *Iddhividha*, various forms of supernormal powers, (2) *Dibbasotam* (the heavenly ear), (3) *Paracittavijānanam* (knowing others' thoughts), (4) *Pubbe nivāsānussatiñāṇam* (knowledge of recalling one's own previous births), (5) *Dibbacakkhu*, or *Satteṇam cutūpapātañāṇam* (the heavenly eye, or knowledge of rise and fall, i.e., births and rebirths of beings), and (6) *Āsavānam khayañāṇam* (knowledge of the destruction of human passions).

3. Khemā (Skt. Khemā)—[illegible] came of a ruling family of Sāgala in the Madra country. It is said that when she was born, the whole city attained the state of blissfulness (*khema*), and that is why

she was called Khemā. She became the chief queen of Bimbisāra. She was very proud of her physical beauty. Once she went on a pleasure trip to Veḷuvana, where her vanity was quelled by the Master showing by his supernatural powers an exquisitely handsome woman transformed into a hag before her eyes. At this sight she realised the fleeting of human beauty and forthwith sought the king's permission to enter Buddha's Order. The king readily agreed and she joined the Order and became an Arahant through the grace of Buddha. Later on, she became the chief of Buddha's female disciples (see ante p. 118). In the Aṅguttara Nikāya (I. 89) and the Saṃyutta Nikāya (II. 239) Khemā is mentioned as the noblest specimen of womanhood worthy of emulation.

*Sāgala* (modern Sialkot in W. Panjab) is mentioned as the capital of the Madras (=Madra people) in Pāli canonical literature and as the capital of King Menander in the Milinda-pañha (see ante p. 234). *Manāpa* (adj., f.) —pleasing, charming, cf. the expression *Gori mama manāpā* in the Dhaniya Sutta (ante p. 321). *Guṇaṃ* (*guṇa + iṃ*, adj. qualifying the word *nāmaṃ*) —it succeeding good qualities, hence, bearing in it, according to particular merit. *Uḍāpayitho* (*=upapayitha=uppayitha*, past 3rd pers. sg. of *uppajati*) —arose, originated, became. *Maññāmahe* (Pres. atten. 1st pers. pl. of √*maññati*, Vedic *manyate*)—we are of opinion, we think, imagine, deem. In Verse 6, note the pun on the word *nandana*. Here *Veḷuvana* (near Rājagaha) is described as a prototype, so to say, of Nandanavana in heaven giving delight to him who hears of it, as does delight to men (*naro-nandana nandana*), i.e., King Bimbisāra, while the Nandana wood is represented as a good pleasure-resort of the lord of the deathless ones, i.e., the gods (*amarinda*). *Giribbaja*—an ancient name of Rājagaha (see ante, p. 219). *Phullapupphanaṃ* (*phulla*, pp. of √*phull*, 'to blossom' + *pupphanaṃ*, 'wood and')—a woodland in blossoms. *Bhākaraṃ* (see sup. Skt. *bhāskaraṃ*)—the sun. *Lukha* (adj. Vedic *rukṣa*)—rough, wretched, miserable (as opposite to *pasatta*, 'excellent'). *Bimbotthi* (adj., f., *bimba + otthi*, Skt. *oṣṭhī*)—one having red lips like Bimba fruits (Beng. [illegible]). "When ripe a Bimba fruit is very red and is often used by poets to describe the colour of the lips of a young beautiful lady."—(Childers.) Cf. the well-known Sanskrit expression "tanvī śyāmā śikhariदशना pakvabimbādharoṣṭhī" in Megh. II. 19. *Ruccyaṅgī* (adj., f.) —lit. 'tanu' fig. tasteful, pleasing, exhilarating, stimulating. *Hemadaṇḍā* (f.)—a golden swing. *Tanumajjhā* (adj., f.)—one whose middle part of the body is shaped like the curve of a cornice or a moulded projection. *Rattamaṅsaka*=*ratta + aṃsaka*. *Ratta* (Skt. *rakta*, pp. of *rañjati*)—dyed, coloured, of a high red colour, more like crimson, hence, glowing or glittering. *Aṃsaka* (perhaps misspelt for *aṃsuka*, Skt. *aṃśuka*)—cloth, garment. *Susaṇṭhitā* (f.,

Sut. *susamvuta*, pp. of *su + sam + varati*)—very well covered or dressed. Thus, *Rattamsuka-susamvuta* means 'very well covered with a shining garment'. *Matthe* (pp. of *majjati* fr. √*mrj* 'to cleanse')—polished. *Sina* (Skt. *tinna*, pp. of √*tr*, 'to cut'; *tinna*—cut in off, distressed). *Dantadutiyā* (adj. f.)—'it one whose second is a stick', i.e., one who supports a stick. *Uppiyalohitā* (adj. f.) evidently misspelt for *upphiyalohitā* and = *phiyalohitā* for *phiyalohitā* = *phiyaloha*, Skt. *piśitaḥ* or *piśitaḥ* 'a rib'—'with ribs red', i.e., with ribs visible through skin (*nagatiphiyalohitā*—C.). *Bahū* (adj. nom. pl., Skt. *bahavaḥ*)—too, abundant. *Ugghāyantiyo* (pr. p. of *ugghāyati* fr. *ud + √hāy*)—moving, dropping. *Paggharantiyo* (pr. p. of *paggharati* fr. *pra + √kar*)—flowing, trickling. For the idea of verse 27 compare verse 2 of Jarāvagga in the Dhammapada (see ante p. 39). The first line of verse 27 occurs also in verses 19 and 82 of the Therīgāthā. With the expression *asubhaṃ cittaṃ bhāvehi*, meaning 'develop or dwell on the thought of the impurity (of the body)', compare the expression—*asubhānupassī viharantaṃ* etc. in verse 8 of Jarāvagga in the Dhammapada (see ante p. 267). The first line of verse 29 occurs also as the second line of verses 19 and 82 of the Therīgāthā. Sati *kāyagatā*—attentness of mind on the body, i.e., realisation of the impermanence of the body. *Yathā idaṃ tathā etaṃ yathā etaṃ tathā idaṃ*—As this (deceased body) is (i.e., impermanent), so is thy body, as with this (body of thine), so with that (decayed body). This line agrees with the first line of verse 83 of the Therīgāthā. *Mātāmaccaṃ* (*mātā + amaccaṃ* fr. *ama + √ci*)—the predisposition or bad tendency of pride. *Pajahi* (imper. of *pajahati*)—give up, discard, let go. *Abbhaññāyā* (abl. of *abhi + aññā* fr. *ava + √jñā*)—from clear understanding or insight, i.e., fully understanding, upright conduct.—Mrs. Rhys Davids (*Kindred Sayings*, p. 230) translates: 'Both the mind mastered vain musings, then mayest thou go thy ways calm and serene'. The word *manobhāvanāya* is explained in the Commentary by "*manasā abhivaḍḍhitāya kāyena pahīnaṃ*". With verse 31 compare verse 14 of Taṇhāvagga in the Dhammapada (ante pp. 297-299). *Kalika* (*kalla*, Skt. *kalyaḥ*, *kalyā*)—(having the mind) fit, ready, prepared, amenable. *Mahāsaḷāyatanaṃ Suttantaṃ*—This is the fifteenth Sutta of the Dīgha Nikāya (II. 55-71). It was at first preached by Buddha to Ānanda, "explaining how each link in the chain of samsāra is both the effect of one factor and the cause of another". The Sutta also discusses the idea of "soul", the seven resting places of consciousness (*viññāṇaṭṭhiti*), the two spheres (*āyatana*) and the eight kinds of deliverance (*vimokkha*). *Dhammacakkhuṃ*—vision into the Truth, "conception of the law of change" (*dhammesu ñāṇaṃ dhammānugatiṃ ñāṇaṃ*—C.). *Arindama* (Skt. *arindama*, *ari + dama* fr. √*dam* 'to control')—O tamer of enemies! victor! conqueror! (with reference to King Bimbisāra). *Nibbanetho* (adj.,

*ale + vasatha*)—i.e. "without thought" but figuratively it means "free from lust or desire." The word *vasatha* is used as an epithet of Indra and is defined by the commentator as [illegible] "[illegible] or [illegible]." [illegible] and [illegible] p. 33 [illegible] II of Tag. [illegible] the Dhammapada (ante p. 207). [illegible] p. [illegible] of [illegible] with [illegible] of [illegible] by the Buddha (i.e. Buddha [illegible]). [illegible] the word of the Buddha [illegible] the rise or appearance of the [illegible] *Bhava* [illegible] dissolution, destruction, death. [illegible] 1—spoken in the current mode [illegible] the Pali [illegible] (ante p. 231 ff.). *Cakkavaka* (acc. *cakkavakaṃ*)—the [illegible] Buddha [illegible] as that of Indra (see ante p. 392). The first line of verse 10 *Kiṃ te tapati ādittaṃ* [illegible] *kaṭṭhe vaṇṇo hataṃ* is a stock expression [illegible] the Uṭṭhāna Apadāna (ante p. 319). [illegible] *Sikhim tuta me ca* [illegible] *Buddhaṃ vaṇṇe hataṃ* [illegible] near Buddha was indeed good for me [illegible] coming to Buddha [illegible] me. Thus [illegible] According to the Brahmanical interpretation, this verse is the first [illegible] which the Buddhists understand [illegible] Pali [illegible] (see Sutta-nipāta [illegible] Sutta-nipāta [illegible] of heaven and hell of heaven) [illegible] the destruction of human [illegible] see [illegible] Apadāna (ante p. 321).

4. Mahāpajāpatī-Gotamī Apadāna [Therī-Apadāna].—This Therī was born at Devadaha as the younger sister of Mahāmāyā, the mother of Prince Siddhārtha, who became known as Gotama Buddha. King Suddhodana married both the sisters and after the death of Mahāmāyā, Pajāpatī herself married later and [illegible] Nanda, the son of other wives. When Siddhārtha left home, Pajāpatī [illegible] the world and waited for [illegible] the enlightenment of Buddha. When the latter visited Kapilavatthu after the quarrel between the Sākiyas and the Koliyas (ante p. [illegible]), Pajāpatī [illegible] by five hundred Sākiya ladies [illegible] Buddha refused the request and went out [illegible]. But Pajāpatī and her companions [illegible] their hair cut off and dressed [illegible] followed Buddha to Vesālī on foot. They reached Kūṭāgāra-sālā in Mahāvana where Buddha was [illegible] and [illegible] past the door of Ānanda. Buddha again refused [illegible] but Ānanda intercedes on their behalf and at last their request

was [illegible] pp. 102-105. After ordination [illegible] taught and [illegible] Arahantship. Later [illegible] 118.

[illegible] Mahapajapati Gotami [illegible] on the completion of [illegible] that he should approach [illegible] Thus [illegible] Mahapajapati Gotami [illegible] Buddha [illegible] Nandaka [illegible] 48. [illegible] Gotami in the Order of Bhikkhunis.

[illegible] betrays the influence of Sanskrit.

[illegible] in no long time, attained Arahantship. Later, [illegible] p. 117 [illegible] shipped [illegible] cf. [illegible]

[illegible] *Dhona Sutta* (*ante*, pp. 18-19), he became [illegible] people of long experience (see [illegible] p. [illegible] Pātaṇa Vagga [illegible] and [illegible] deposited them in a cetiya [illegible] *Pitthiya* [illegible] Sutta [illegible] Sāmaṇera [illegible] *dhamma* [illegible] perfect, one who has

not yet attained Arahantship, denoted as "sikkhati to sikkho", etc. *Asaṅkhata* [illegible]

[illegible] p. 446.) *Upādāna* (f., fr. *ā* + √*pad* 'to go') 'one who takes [illegible] *Āsava* [illegible] *Āsava*, *Vedic Incorporement*.)—It [illegible]

[illegible]

through which Gotamī passed away (the [illegible] *nibbānā* and *sanna-vedayita-nirodha*, [illegible] see note [illegible] [illegible] The reverse [illegible] [illegible] [illegible]

[illegible] from the book called *Ekāna*

[illegible]

[illegible]

[illegible] he is expected to be well-versed in Vedānta [illegible] occurs elsewhere just as another [illegible] [illegible] Stanza 7 [illegible] be felt by others, both [illegible] [illegible] Stanza 4 [illegible] [illegible] Stanza 5 [illegible] [illegible] Stanza 6 [illegible] the adventure of discovering the very root

[illegible]

2 [illegible] ] [illegible]

[illegible]

[illegible]

[illegible]

*ajjhattikanti te attha*—C.)

[illegible]

[illegible] *arya or ayira*, Vedic [illegible]

[illegible]

[illegible] *sayyā* (*atho*—C) *Akuppam* [illegible] *Sankuttim* (*of* Skt *svarakipti*)—a tone [illegible]

4. **Description of a Hermitage** [Jat. No. 517—Vessantara Jātaka]

[illegible] a hermitage [illegible] is a setting where nature rules supreme. [illegible] there [illegible] (which [illegible] had [illegible] with his wife and children. [illegible] captions Gandha mādano' as *gandhana madakaro pubbato*

[illegible] *madhuttha* (nom. pl.)—"honey combs [illegible] *madhuttharā madhuttheva-sadisā*—C.) [illegible] 'faultless')—pure, clear. *Sakam-addya bhūmiyaṃ* [illegible] *pattha* [illegible] *madhuttha* [illegible] *Madhuttha* [illegible] perhaps for *pasanna*)—and [illegible], fuses

[illegible] full of.

5. A Love Song. [illegible] has been taken from the [illegible] Sutta of the [illegible] Nipāta where it is given as a song of [illegible] Pañcaṅkha and addressed to her [illegible] Sundarī Nandā, daughter of the Śākyan [illegible] Śākya, which [illegible] the Buddha at the [illegible] the Nigrodha of Nyāgrodha monastery situated in the [illegible] village called Anupiya in the Mallas [illegible] represented [illegible] Śākyas and Mallas [illegible] pp. [illegible] Pañcaṅkha in advance to obtain Buddha's permission [illegible] visiting preached Buddha and [illegible] in presence of Pañcaṅkha's [illegible] and Anupiya, [illegible] Buddha appeared [illegible] poem. Pañcaṅkha discovered that he had [illegible] of Bhaddā Sundarī Nandā with whom he had [illegible] further adds that [illegible] Buddha [illegible] and being greatly pleased [illegible] Pañcaṅkha's [illegible] [illegible] the poem in [illegible]]

*Bhaddā* (see of Bhaddā) or 'auspicious' (the personal name of Tumbaru's daughter) = O Bhaddā! *Sūryaprabhe* [illegible] from *sūrya* (sun) + *prabhā* (to shine)—having the splendour of the sun [illegible] presence [illegible] *janani mama* = fount-resource of [illegible] *penetrator* of my [illegible] *sumanasa vaddhana* = [illegible] (used by Pañcaṅkha addressing Bhaddā). According to the commentator she was so called because her limbs shone (*abhirūpa*, [illegible] *bhaddā chat* (pres. part. gen. sg. of *ṭhā* [illegible] Dexter to *bhaddā*. Sk. *vṛṣṭi*)—

[illegible]

[illegible]

[illegible]

[illegible] tion, having a mind fixed on one point [illegible] *Jigmadno* (pr. p [illegible] meaning '(!)'.

[illegible]

*Pali Literature of Ceylon*, p. [illegible] *Sasanavamsa*, pp. 201 f. In M. Barnes' *Ceylon Lectures*, nos. 1-3.

[illegible]

[illegible]

[illegible]

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[illegible]

[illegible]

## APPENDIX

### A PENSIONED TRANSLATION OF SOME PALI POEMS

*By*

THE LATE HARINATH DE

I

### DHANIYA THE COWHERD*

1. Dhaniya the cowherd
"Hot steams my rice, milked are my kine
On Mahi's bank with mates I stay,
Thatched is my hut, by [illegible] burns my fire
So, if thou wilt, god, rain away."

2. The Blessed One:
"No rage nor stubbornness have I,
On Mahi's bank one night I stay,
Bare is my hut, quenched is my fire,
So, if thou wilt, god, rain away.

3. Dhaniya the cowherd
"From gad-flies freed on grassy mead
My [illegible] graze and stay
They can sustain the fall of rain,
So, if thou wilt, god, rain away."

4. The Blessed One
"My basket-raft is woven well
I so crossed the [illegible] flood
No more I need a raft, indeed!
So, if thou wilt, god, rain away

5. Dhaniya the cowherd:
"Obedient, chaste, sweet is my spouse,
Long have we lived together—yea,
Of her no evil do I hear,
So, if thou wilt, god, rain away."

* Translated from the *Dhaniya-Sutta* of the Sutta-nipāta [illegible] pp. 92[illegible] and published in the Calcutta University Magazine, March and April, 1[illegible]

6. The Blessed One

"Obedient as my heart and free,
Long have I turned and trained it—yea,
No evil thing therein is found
So, if thou wilt, god, rain away."

7. Dhaniya the cowherd

"On mine own earnings do I live,
My children, no disease have the
Of them no evil do I hear,
So, if thou wilt, god, rain away."

8. The Blessed One

"With what I gain I roam about
The world, nor master a rule obey;
No need for service is for me,
So, if thou wilt, god, rain away."

9. Dhaniya the cowherd:

"Cows in calf and barren kine
[illegible]
Have I, and she a bull, their lord,
So, if thou wilt, god, rain away."

10. The Blessed One

"No kine in calf, no barren kine,
No calves, no kine that milk purvey
[illegible]
[illegible] god, rain away

11. [illegible]

[illegible]
[illegible]
[illegible]
[illegible] god, rain away

12. [illegible]

[illegible]
[illegible]
[illegible]
[illegible] god, rain away

13. [illegible]
There burst a mighty cloud of rain.
And as he saw the god rain down
Lo! spake Dhammya in this strain :

14. "Not slight, indeed, hath been our gain
That we the Blessed One did meet
He Thou our refuge, Seer Great!
Thee, as our Master, Sage, we greet

15. Obeying Thee my spouse and I
Shall lead a holy life in Thee,
[illegible]
So shall all suffering ended be."

16. The Evil One
"Whoe'er hath sons, in sons hath joy,
Whoe'er hath kine, for kine is glad
Lust, evil, *Karma* bring man joy,
Who hath these not, is ever sad."

17. The Blessed One
"Whoe'er hath sons, in sons hath grief,
Whoe'er hath kine, for kine is sad,
Lust, evil, *Karma* bring man grief,
Who hath these never is he glad."

II

## THE TEMPTATION OF SUBHA*

To Jivaka's lovely mango-wood
As Sister Subhā bent her way,
In her path a tempter stood;
To him such words did Subhā say:—

"What evil have I done to thee
That thou here obstructest me?

* [illegible]

I've left the household life,—as such
No man I ever ought to touch.
In the Blessed Master's Law
That everywhere commandeth awe,
Pure I live and passion-free;
Why standest thou obstructing me ?
Lo! from passion's sinful blot
I am free, and thou art not.
Unfetter'd know my mind to be:
Why standest thou obstructing me ?"

THE TEMPTER

"What boots the life ascetic, say,
Young damsel of the sinless mood ?
Come, cast thy hermit-robe away,
[illegible] flowering wood,
[illegible] swing,
Strewn with dust of many a flower!
Sweet is the season—early spring,
[illegible] spent [illegible] flowering bower,
There [illegible] sphere blow
[illegible] fragrant [illegible],
All pleasure [illegible] longer,
If thou alone in the forest dwe[illegible]
[illegible] thou [illegible] lie
To the fearful lonesome wood.
With mad [illegible] [illegible]
And deer and other savage brood!
[illegible] gold [illegible] brought
[illegible] presence, lady mine
In splendid [illegible] [illegible] night
[illegible], wouldst thou shine
If we two in the pleasaunce dwell,
[illegible] I [illegible]
No thing on earth love I so well
As thee, O lady, [illegible]
If thou wouldst ponder what I speak,
[illegible] my house wouldst thou [illegible]
[illegible]
Where [illegible] my maidens shall attend

In choicest robes those limbs enfold,
Wear rouge, wear wreaths, and, for thy sake
Of pearls and gems and glistering gold
I many an ornament shall make.
Repose thee on a costly bed,
A bed with sandal-fragrance fraught,
With daintiest carpets overspread
With canopy where dust is not.
Like flowers which in the water grow
And let no man their bloom enjoy,
Sweet ascetic! even so
Age shall these dainty limbs destroy."

SUBHA

"Of what avail, O man, can be
Those frail limbs which must one day
To the corpse-crowded cemetery
Bring nurture? Ah, then wherefore, say,
Distracted gazest thou on me?"

THE TEMPTER

"The eyes of a mountain-ranging doe
The eyes of a seraph bright are thine,
The more I see those eyes divine,
The stronger doth my longing grow.
Perfect like red lotus, lo!
Thy lineaments like red gold shine,
The more I see those eyes divine,
The stronger doth my passion grow.
Those long-lashed lovely eyes divine
Sweet stranger! I shall ne'er forget;
Seraph-eyed! I never met
Eyes so lovely as are thine."

SUBHA

"Thou seekest the wrong path. The moon
Thou for a trivial joy dost seek.
Wouldst capture Buddha's child? As soon
Thou mightest climb Mount Meru's peak.

In all this world of gods and men
Naught is there of my heart beloved,
Nor can I know what love is, when
The Path its very root removed.

Like to a fiery furnace burning,
Like poison set my lips before,
Love is. I know not its fond yearning,
The Path its very root uptore.

Go, tempt her who the Truth knows not,
Who hath no Teacher her to guide.
I know the Truth, and thou hast sought
To tempt me, and art mortified.

In praise or blame, in weal or woe,
My mindfulness is o'er awake;
'*All Composites are foul*' I know
And hence attachments all forsake.

Schooled by the Blessed Teacher, I
Walk in the Noble Eightfold Way,
To lonely spots I ever fly,
Subduing passion's deadly sway.

New dolls of wood have I surveyed,
Fashioned by the workman's skill,
Fitted with nails, with strings arrayed,
Made to dance about at will.

When loosened shattered, grown unsound,
Its nails, its strings are broken, gone
Piecemeal, and cannot be found,
Who would set his heart thereon ?

E'en so my limbs; and ne'er can they
Exist without those qualities,
Never exist a moment,—say,
Who would fix his heart on these ?

When painted on a wall men see
A human form in ochre bright,
It is not what it seems to be,
To think it living were not right,

Blindly thou seemest to believe
As in a dream-seen golden tree,
Or in magician's sorcery,
Who feigns fair silver coins to give.

Like iso-balls in tree-hollows laid
With globes of tears within them fixed,
Purging thick gum, the eyes are made
Of various things together mixed."

Then plucking out one beauteous eye,
The lady pure, from longings free,
Gave it to the Tempter sly,
Exclaiming: "Take this thing to thee."

Straight did the Tempter's passion cease,
And he of her forgiveness prayed;
"May thy ascetic bliss increase!
I'll tempt no more."—These words he said.

"In tempting such a one, ah woe!
I feel I have embraced hot fire,
Or caught a venomed serpent; lo!
Thy pardon is my heart's desire."

Thus from birth's fetters freed the dame
To Buddha fared; and when she viewed
The mighty signs of Buddhahood,
As erst it was, her eye became.

III

## AN EARLY INDIAN LOVE-SONG*

1. O thou named of Sun's bright splendour, I salute, O child of light!
Him who gave thee being, blest one, fountain-source of my delight.

2. Sweet as breeze to one perspiring, as to Saints the Law divine,
Sweet as drink to him that thirsteth, thou to me art, Goddess mine.

3. Sweet as food to those that hunger, as is medicine to the sick,
Quench as though a fire with water, quench my ardour, O be quick!

* Translated from the *Sakka-pañha-Sutta* ("Riddles of Sakka") in the Digha-Nikâya and published in a monograph by the translator with an Introduction, text and commentarial excerpts. The text is included in the present Selections, pp. 364-365.

4. E'en as to a lake's cool waters flies an elephant heat-oppress,
Waters strewn with dust of lotus, so I fly unto thy breast.

5. Like an elephant disregarding driver's goad, lo! fetters all
Bursting—yet I know not wherefore thy fair form holds me in thrall.

6. 'Tis on thee my love is centred, 'tis for thee distraught I yearn,
And like fish that bait hath swallowed, back, alas! I cannot turn.

7. Embrace me thou with eyes of langour, thou with limbs of perfect grace,
'Tis the only boon I ask thee, wrap me in thy soft embrace.

8. Beauteous one with curling ringlets, my desires were weak and slight,
Till, like gifts to Saints ministered, lo! they have increased in might

9. Whatsoever acts of kindness for such Saints were done by me,
All their fruits, supremely blest one, may I reap with only thee.

10. Yes, whatever deeds of virtue in this world be done by me,
All their fruits, supremely blest one, may I reap with only thee.

11. Buried deep in meditation, plunged in earnest mindful thought,
Buddha seeketh bliss ambrosial—e'en so thou by me art sought.

12. As would joy that great ascetic, winning perfect wisdom's goal,
So commingling, blest one, with thee would rejoice thy lover's soul.

13. And if Sakka, king of gods, were now to grant a boon to me,
Thee of him would I ask, lady, such my yearning is for thee.

14. And thy father like a *sāl*-tree, with fresh blossoms burgeoned o'er,
Him, who has a child so peerless, lady, I shall e'er adore.

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